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E S S A Y S
O N
E D U C A T I O N

B Y
M I L T O N, L O C K E,
A N D T H E
A U T H O R S o f t h e S P E C T A T O R, &c.

To which are added

Observations on the ancient and
modern Languages

By *R* **R. W Y N N E, A. M.**

Rector of Ayst St. Laurence in Hertfordshire.

L O N D O N:

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M D C C L X I.

E S S A Y S

ON

EDUCATION



M DCC LXXI

TO THE
K I N G.

May it please your MAJESTY

TO permit one of the
meanest of your sub-
jects to lay the humble
tribute of the following sheets
at your Majesty's feet; a li-
berty I should by no means
assume, did not the venerable
names of MILTON, LOCKE,
and ADDISON, as it were, in-
A troduce

DEDICATION.

troduce me into the Royal Presence. Besides, when I had the honour of putting Keyf-ler's Travels into an English dress, for the amusement of your Majesty's leisure hours, when Prince of Wales, my imperfect labours were graciously received; which encourages me to inscribe this little volume with your Majesty's name, though it is far from being worthy of so august a Patron.

The Youth of Great Britain naturally fly for redress to a young Monarch, who rules over the hearts and affections of his subjects with a mild and gentle sway, from the tyranny of those inexorable pedagogues,
who

DEDICATION.

who profane the temple of the
Muses with rods and scourges;
inasmuch that they make it re-
semble that dreary mansion de-
scribed by the Poet,

*Hinc exaudiri gemitus, et sæva sonare
Verbera.*—————Virg.

The noble efforts of those great
Geniuses mentioned above, be-
ing thus united together, may
probably bring about a more
general reformation in our me-
thod of educating the British
youth; and, perhaps, your
Majesty's auspicious reign may
be the happy æra of that long-
wished-for event. Be this as
it will, I may venture to fore-
tel (as I believe every Briton
does) from its early dawn, that

DEDICATION.

it will ever shine in our annals
with distinguished lustre.

That Your Majesty may long
continue to reign over a happy,
free, learned, and grateful peo-
ple; and, after a long series of
years, lay down the regal dia-
dem in peace, in order to
“ receive a Crown of glory
“ that fadeth not away,” is
the earnest prayer of

Your Majesty's

most faithful,

most obedient,

and dutiful subject,

RICHARD WYNNE.



P R E F A C E.

MY design, in the following sheets, is to collect together the thoughts of the learned Authors mentioned in the title-page, on the important subject of Education; and to place, as it were, in one point of view those scattered rays of light, which add a lustre to whole volumes *, where they are mixed with a variety of other subjects. The Education of Youth, though an affair of the highest concern, is too much neglected among us; and that arduous task is generally left to private tutors

* The works from which these Essays are extracted consist of, at least, sixteen volumes.

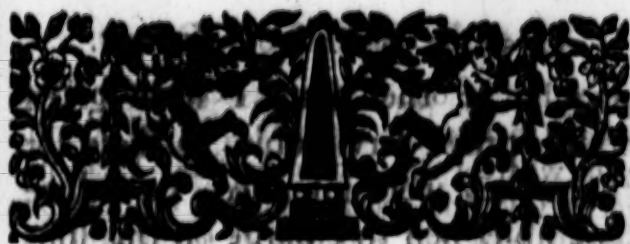
or modern *Academies*, who are far from being equal to the trust reposed in them. Nor is the method of instruction in our public Schools altogether unexceptionable, as will plainly appear to any unprejudiced person, who will peruse the following Essays. And though a reformation in this point has long been, and still is, earnestly desired by many learned men, yet it advances but slowly; and the British youth are still left to trudge on in the old beaten track, and by the efforts of their own genius to surmount all obstacles, notwithstanding the light that has been thrown on this subject by the greatest men of the last age: *This light shineth in darkness; but the darkness of ignorance and prejudice comprehendeth it not.* If what I have done as a compiler should awaken the attention of those whom it concerns, and put them on a more rational method of Education, I flatter myself I shall deserve the thanks of
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the rising generation, though not as a principal, yet as an instrument in clearing the way to the Temple of the Muses :

———*Fungar vice cotis.* Hor.

As for the Observations which are added to the following Essays, they may probably be of use to those who have made some progress in the learned languages, but have too much neglected their own as well as other modern tongues. I have frequently seen such persons at a stand in reading a common news-paper, for want of being acquainted with those *minutiae* which are requisite for the true pronunciation of foreign names and technical terms. I have likewise had an eye to some of the instructors of youth, who, either through ignorance or inattention, neglect to instruct their scholars in those particulars; and also to Foreigners, who may be desirous of acquiring the true pronunciation and orthography of our language.

guage. If the hints I have given should prove serviceable to those for whom they were intended, or induce some abler pen to enlarge on this subject; I shall think my labour not ill bestowed, notwithstanding the sneers of the profoundly learned, or the cavils of the supercilious Critic.



ESSAYS

ON

EDUCATION.

MILTON'S Tractate of Education.

To Mr. SAMUEL HARTLIB.*

Mr. HARTLIB,

I AM long since persuaded, that to say or do ought worth memory and imitation, no purpose or respect should sooner move us, than simply the love of God, and of mankind. Nevertheless, to write now the reforming of Education

* Written about the Year 1650.

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(though

(though it be one of the greatest and noblest designs that can be thought on, and for the want whereof this nation perishes) I had not yet at this time been induced, but by your earnest intreaties and serious conjurements; as having my mind, for the present, half-diverted in the pursuance of some other assertions, the knowledge and the use of which cannot but be a great furtherance both to the enlargement of truth, and honest living, with much more peace. Nor should the laws of any private friendship have prevailed with me to divide thus, or transpose, my former thoughts; but that I see those aims, those actions, which have won you with me the esteem of a person sent hither by some good providence from a far country, to be the occasion and the incitement of great good to this island. And, as I hear, you have obtained the same repute with men of most approved wisdom, and some of highest authority among us. Not to mention the learned correspondence which you hold in foreign parts, and the extraordinary pains and diligence which you have used in this matter both here and beyond the seas, either by the definite will of God so ruling, or the peculiar sway of nature which also is God's working. Neither can I think that, so reputed and so valued as you are, you would, to the forfeit of your own discerning ability, impose upon me an unfit and over-ponderous
argu-

argument; but that the satisfaction which you profess to have received from those incidental discourses which we have wandered into, hath pressed and almost constrained you into a persuasion, that what you require from me in this point I neither ought, nor can in conscience defer beyond this time both of so much need at once, and so much opportunity to try what God hath determined. I will not resist therefore, whatever it is, either of divine or human obligation, that you lay upon me; but will forthwith set down in writing, as you request me, that voluntary idea, which hath long in silence presented itself to me, of a better Education; in extent and comprehension far more large, and yet of time far shorter, and of attainment far more certain, than hath been yet in practice. Brief I shall endeavour to be; for that which I have to say, assuredly this nation hath extreme need should be done sooner than spoken. To tell you therefore what I have benefited herein among old renowned authors, I shall spare; and to search what many modern *Janua's* and *Didactics*, more than ever I shall read, have projected, my inclination leads me not. But if you can accept of these few observations which have flowered off, and are, as it were, the burnishing of many studious and contemplative years altogether spent in the search of religious and civil knowledge, and such as pleased you so well

in the relating, I here give you them to dispose of.

The end, then, of learning is to repair the ruins of our first parents, by regaining to know God aright; and out of that knowledge to love him, to imitate him, to be like him; as we may the nearest by possessing our souls of true virtue, which, being united to the heavenly grace of faith, makes up the highest perfection. But because our understanding cannot in this body sound itself but on sensible things, nor arrive so clearly to the knowledge of God and things invisible as by orderly conning over the visible and inferior creature, the same method is necessarily to be followed in all discreet teaching. And seeing every nation affords not experience and tradition enough for all kinds of learning, therefore we are chiefly taught the Languages of those people who have at any time been most industrious after wisdom; so that Language is but the instrument conveying to us things useful to be known. And though a linguist should pride himself to have all the tongues that Babel cleft the world into; yet, if he had not studied the solid things in them as well as the words and lexicons, he were nothing so much to be esteemed a learned man, as any yeoman or tradesman competently wise in his mother-dialect only. Hence appear the many mistakes which have made learning generally so unpleasing and so unsuccessful;

successful ; first, we do amiss to spend seven or eight years merely in scraping together so much miserable Latin and Greek, as might be learned otherwise easily and delightfully in one year. And that which casts our proficiency therein so much behind is our time lost, partly in too oft idle vacancies given both to schools and universities ; partly in a preposterous exaction, forcing the empty wits of children to compose themes, verses, and orations which are the acts of ripest judgement, and the final work of a head filled, by long reading and observing, with elegant maxims, and copious invention. These are not matters to be wrung from poor striplings like blood out of the nose, or the plucking of untimely fruit : besides the ill habit which they get of wretched barbarizing against the Latin and Greek idiom with their untutored Anglicisms, odious to be read, yet not to be avoided without a well-continued and judicious conversing among pure authors digested, which they scarce taste ; whereas, if, after some preparatory grounds of speech by their certain forms got into memory, they were led to the praxis thereof in some chosen short book lessened thoroughly to them, they might then forthwith proceed to learn the substance of good things and Arts in due order, which would bring the whole language quickly into their power. This I take to be the most rational and most profitable way of learning

languages, and whereby we may best hope to give account to God of our youth spent herein. And for the usual method of teaching Arts, I deem it to be an old error of universities not yet well recovered from the scholastic grossness of barbarous ages, that instead of beginning with Arts most easy, (and those be such as are most obvious to the sense,) they present their young unmatriculated novices, at first coming, with the intellective abstractions of Logic and Metaphysics : so that they (having but newly left those grammatic flats and shallows, where they stuck unreasonably to learn a few words with lamentable construction, and now on the sudden transported under another climate to be tost and turmoiled with their unballasted wits in fathomless and unquiet deeps of controversy) do for the most part grow into hatred and contempt of learning, mocked and deluded all this while with ragged notions and babblements, while they expected worthy and delightful knowledge ; till poverty or youthful years call them importunately their several ways, and hasten them, with the sway of friends, either to an ambitious, or mercenary, or ignorantly zealous Divinity : some allured to the trade of Law, grounding their purposes, not on the prudent and heavenly contemplation of justice and equity, which was never taught them ; but on the promising and pleasing thoughts of litigious terms, fat
con-

contentions, and flowing fees: others betake
 them to state affairs with souls so unprincipled
 in virtue and true generous breeding, that
 flattery, and court-shifts, and tyrannous apho-
 risms, appear to them the highest points of
 wisdom; instilling their barren hearts with a
 conscientious slavery, if, as I rather think, it
 be not feigned: others, lastly, of a more de-
 licious and airy spirit, retire themselves (know-
 ing no better) to the enjoyments of ease and
 luxury, living out their days in feast and
 jollity; which indeed is the wisest and the
 safest course of all these, unless they were
 with more integrity undertaken. And these
 are the fruits of mispending our prime youth
 at the schools and universities as we do, either
 in learning mere words, or such things
 chiefly as were better unlearned.

I shall detain you no longer in the demon-
 stration of what we should not do, but
 strait conduct you to a hill-side, where I
 will point you out the right path of a virtu-
 ous and noble Education; laborious indeed
 at the first ascent, but else so smooth, so
 green, so full of goodly prospect and melo-
 dious sounds on every side, that the harp of
 Orpheus was not more charming. I doubt
 not but you shall have more ado to drive our
 dullest and laziest youth, our stocks and stubs,
 from the infinite desire of such a happy nur-
 ture; than we have now to hale and drag
 our choicest and hopefullest Wits to that aspi-

nine-feast of sow-thistles and brambles, which is commonly set before them as all the food and entertainment of their tenderest and most docible age. I call therefore a complete and generous Education That which fits a man to perform justly, skilfully, and magnanimously all the offices, both private and public, of peace and war. And how all this may be done between twelve and one-and-twenty, less time than is now bestowed in pure trifling at Grammar and Sophistry, is to be thus ordered.

First, to find out a spacious house and ground about it, fit for an Academy, and big enough to lodge an hundred and fifty persons, whereof twenty or thereabout may be attendants; all under the government of one, who shall be thought of desert sufficient, and ability either to do all, or wisely to direct and over-see it done. This place should be at once both school and university; not needing a remove to any other house of scholarship, except it be some peculiar college of Law, or Physic, where they mean to be practitioners: but as for those general studies which take up all our time from Lilly to the Commencing, as they term it, Master of Arts, it should be absolute. After this pattern, as many edifices may be converted to this use, as shall be needful, in every city throughout this land; which would tend much to the increase of learning and civility
every

ESSAYS ON EDUCATION.

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every where. This number (less or more thus collected, to the convenience of a foot company, or interchangeably two troops of cavalry) should divide their days work into three parts, as it lies orderly; their studies, their exercise, and their diet.

I. Their STUDIES.

For their studies, first, they should begin with the chief and necessary rules of some good Grammar, either that now used, or any better: and while this is doing, their speech is to be fashioned to a distinct and clear pronunciation; as near as may be to the Italian, especially in the vowels. For we Englishmen, being far northerly, do not open our mouths in the cold air wide enough to grace a southern tongue; but are observed by all other nations to speak exceeding close and inward: so that to smatter Latin with an English mouth is as ill a hearing as Law-French. Next, to make them expert in the usefulest points of Grammar, and withal to season them, and win them early to the love of virtue and true labour, ere any flattering seducement or vain principle seize them wandering, some easy and delightful book of Education should be read to them; whereof the Greeks have store, as *Cebes*, *Plutarch*, and other Socratic discourses. But in Latin we have none of Classic authority extant,
except

except the two or three first books of *Quintilian*, and some select pieces elsewhere. But here the main skill and ground-work will be, to temper them such lectures and explanations upon every opportunity as may lead and draw them in willing obedience, inflamed with the study of learning and the admiration of virtue, stirred up with high hopes of living to be brave men and worthy patriots, dear to God, and famous to all ages, that they may despise and scorn all their childish and ill-taught qualities, to delight in manly and liberal exercises; which he, who hath the art and proper eloquence to catch them with, (what with mild and effectual persuasions, and that with the intimation of some fear, if need be, but chiefly by his own example) might in a short space gain them to an incredible diligence and courage; infusing into their young breasts such an ingenuous and noble ardor, as would not fail to make many of them renowned and matchless men. At the same time, some other hour of the day might be taught them the rules of Arithmetic, and soon after, the elements of Geometry, even playing, as the old manner was. After evening-repasts, till bed-time, their thoughts will be best taken up in the easy grounds of religion, and the story of Scripture. The next step would be to the authors of Agriculture, *Cato*, *Varro*, and *Columella*; for the matter is most easy, and if the language

guage be difficult, so much the better ; it is not a difficulty above their years : and here will be an occasion of inciting and enabling them hereafter to improve the tillage of their country, to recover the bad soil, and to remedy the waste that is made of good ; for this was one of Hercules's praises. Ere half these authors be read, (which will soon be with plying hard, and daily) they cannot choose but be masters of an ordinary prose : So that it will be then seasonable for them to learn, in any modern author, the use of the globes ; and all the maps, first with the old names, and then with the new : Or they might be then capable to read any compendious method of Natural Philosophy. And at the same time might they be entering into the Greek tongue, after the same manner as was before prescribed in the Latin ; whereby the difficulties of Grammar being soon overcome, all the historical Physiology of *Aristotle* and *Theophrastus* are open before them, and, as I may say, under contribution. The like access will be to *Vitruvius*, to *Seneca's* Natural Questions, to *Mela*, *Celsus*, *Pliny*, or *Solinus*. And having thus past the principles of Arithmetic, Geometry, Astronomy, and Geography, with a general compact of Physics, they may descend in Mathematics to the instrumental science of Trigonometry ; and from thence to Fortification, Architecture, Enginery, or Navigation. And

And in Natural Philosophy they may proceed leisurely from the history of meteors, minerals, plants and living creatures, as far as Anatomy. Then also in course might be read to them, out of some not tedious writer, the Institution of Physic; that they may know the tempers, the humours, the seasons, and how to manage a crudity: which he who can wisely and timely do, is not only a great physician to himself and to his friends, but also may at some time or other save an army by this frugal and expenceless means only; and not let the healthy and stout bodies of young men rot away under him for want of this discipline, which is a great pity, and no less a shame to the commander. To set forward all these proceedings in nature and Mathematics, what hinders but that they may procure, as oft as shall be needful, the helpful experiences of hunters, fowlers, fishermen, shepherds, gardeners, apothecaries; and in the other Sciences, architects, engineers, mariners, anatomists? who doubtless would be ready, some for reward, and some to favour such a hopeful seminary. And this will give them such a real tincture of natural knowledge as they shall never forget, but daily augment with delight. Then also those poets which are now counted most hard will be both facile and pleasant, *Orpheus, Hesiod, Theocritus, Aratus, Nicander, Oppian, Dionysus*;

Aus; and in Latin, *Lucretius*, *Manilius*, and the rural part of *Virgil*.

By this time, years and good general precepts will have furnished them more distinctly with that act of reason, which in Ethics is called *Proairesis*; that they may with some judgement contemplate upon moral good and evil. Then will be required a special reinforcement of constant and sound endoctrinating, to set them right and firm; instructing them more amply in the knowledge of virtue and the hatred of vice: while their young and pliant affections are led through all the moral works of *Plato*, *Xenophon*, *Cicero*, *Plutarch*, *Laërtius*, and those Locrian remnants; but still to be reduced in their night-ward studies, wherewith they close the day's work, under the determinate sentence of *David* or *Solomon*, or the Evangelists and Apostolic Scriptures. Being perfect in the knowledge of personal duty, they may then begin the study of Oeconomics. And either now, or before this, they may have easily learned at any odd hour the Italian tongue. And soon after, but with wariness and good antidote, it would be wholesome enough to let them taste some choice comedies, Greek, Latin, or Italian; those tragedies also that treat of household matters, as *Tracbinia*, *Alceftis*, and the like. The next remove must be to the study of Politics; to know the beginning, end, and reasons of political societies; that they

they may not in a dangerous fit of the common-wealth be such poor, shaken, uncertain reeds, of such a tottering conscience as many of our great counsellors have lately shewn themselves, but stedfast pillars of the state. After this they are to dive into the grounds of Law, and legal justice; delivered first, and with best warrant, by Moses; and, as far as human prudence can be trusted, in those extolled remains of Græcian law-givers, *Lycurgus*, *Solon*, *Zaleucus*, *Charondas*; and thence to all the Roman Edicts and Tables, with their *Justinian*; and so down to the Saxon and common laws of England, and the Statutes. Sundays also and every evening may be now understandingly spent in the highest matters of Theology, and church-history ancient and modern: and ere this time the Hebrew tongue at a set hour might have been gained, that the Scriptures may be now read in their own original; whereto it would be no impossibility to add the Chaldee, and the Syrian dialect. When all these employments are well conquered, then will the choice histories, heroic poems, and Attic tragedies of stateliest and most regal argument, with all the famous political orations, offer themselves; which, if they were not only read, but some of them got by memory and solemnly pronounced with right accent and grace, as might be taught, would endue them even with the spirit and vigour of *Demoſthenes*

mosthenes or *Cicero*, *Euripides* or *Sophocles*. And now, lastly, will be the time to read with them those Organic Arts which enable men to discourse and write perspicuously, elegantly, and according to the fittest stile of lofty, mean, or lowly. Logic therefore, so much as is useful, is to be referred to this due place, with all her well-couched heads and topics; until it be time to open her contracted palm into a graceful and ornate Rhetoric, taught out of the rules of *Plato*, *Aristotle*, *Phalereus*, *Cicero*, *Hermogenes*, *Longinus*. To which Poetry would be made subsequent; or indeed rather precedent, as being less subtle and fine, but more simple, sensuous, and passionate. I mean not here the Prosody of a verse, which they could not but have hit on before among the rudiments of Grammar; but that sublime art which in *Aristotle's* Poetics, in *Horace*, and the Italian commentaries of *Castlevetro*, *Tasso*, *Maxzoni* and others, teaches what the laws are of a true Epic poem, what of a Dramatic, what of a Lyric; what decorum is, which is the grand master-piece to observe. This would make them soon perceive what despicable creatures our common rhymers and playwrighters be; and shew them what religious, what glorious and magnificent, use might be made of poetry both in divine and human things. From hence, and not till now, will be the right season of forming them to be able

able writers and composers in every excellent matter, when they shall be thus fraught with an universal insight into things. Or whether they be to speak in Parliament or Council, honour and attention would be waiting on their lips. There would then also appear in Pulpits other visages, other gestures, and stuff otherwise wrought than what we now sit under, oft-times to as great a trial of our patience as any other that they preach to us. These are the studies wherein our noble and our gentle youth ought to bestow their time, in a disciplinary way, from twelve to one-and-twenty; unless they rely more upon their ancestors dead, than upon themselves living. In which methodical course it is so supposed they must proceed by the steady pace of learning onward, as at convenient times for memory's sake to retire back into the middle ward, and sometimes into the rear, of what they have been taught, until they have confirmed, and solidly united the whole body of their perfected knowledge, like the last embattelling of a Roman legion. Now will be worth the seeing what exercises and recreations may best agree, and become these studies.

II. Their EXERCISE.

The course of study hitherto briefly described is, by what I can guess by reading, likest

likest to those ancient famous schools of Pythagoras, Plato, Isocrates, Aristotle, and such others; out of which were bred up such a number of renowned Philosophers, Orators, Historians, Poets and Princes, all over Greece, Italy, and Asia, besides the flourishing studies of Cyene and Alexandria. But herein it shall exceed them, and supply a defect as great as that which Plato noted in the commonwealth of Sparta; whereas that city trained up their youth most for war, and these in their academies and Lycaem all for the gown, this institution of breeding which I here delineate shall be equally good both for peace and war. Therefore, about an hour and a half ere they eat at noon should be allowed them for exercise and due rest afterward; but the time for this may be enlarged at pleasure, according as their rising in the morning shall be early. The exercise which I commend first is the exact use of their weapon, to guard and to strike safely with edge or point: this will keep them healthy, nimble, strong, and well in breath; is also the likeliest means to make them grow large and tall, and to inspire them with a gallant and fearless courage, which (being tempered with seasonable lectures and precepts to them of true fortitude and patience) will turn into native and heroic valour, and make them hate the cowardice of doing wrong. They must be also practised in all the locks and

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gripes

gripes of wrestling, wherein Englishmen were wont to excel, as need may often be in fight to tugg or grapple, and to close. And this perhaps will be enough, wherein to prove and heat their single strength. The interim of unsweating themselves regularly, and convenient rest before meat, may both with profit and delight be taken up in recreating and composing their travailed spirits, with the solemn and divine harmonies of music heard or learned; either while the skilful organist plies his grave and fancied descant in lofty fugues, or the whole symphony with artful and unimaginable touches adorn and grace the well-studied chords of some choice composer; sometimes the lute, or soft organ, stop, waiting on elegant voices either to religious, material, or civil ditties; which, if wise men and prophets be not extremely out, have a great power over dispositions and manners, to smoothe and make them gentle from rustic harshness and distempered passions. The like also would not be unexpedient after meat, to assist and cherish Nature in her first concoction, and send their minds back to study in good tune and satisfaction. Where having followed it close under vigilant eyes till about two hours before supper, they are by sudden alarm or watch-word to be called out to their military motions, under sky or covert, according to the season, as was the Roman wont; first on foot, then as their age permits

mits on horseback, to all the art of cavalry; that having in sport, but with much exactness and daily muster, served out the rudiments of their soldiership in all the skill of embattelling, marching, encamping, fortifying, besieging and battering; with all the helps of ancient and modern stratagems, Tactics, and warlike maxims; they may, as it were out of a long war, come forth renowned and perfect Commanders in the service of their country. They would not then, if they were trusted with fair and hopeful armies, suffer them for want of just and wise discipline to shed away from about them, like sick feathers, though they be never so oft supplied: they would not suffer their empty and unrecrutable colonels of twenty men in a company to quaff out, or convey into secret hoards, the wages of a delusive list and a miserable remnant; yet in the mean while to be over-mastered with a score or two of drunkards, the only soldiery left about them, or else to comply with all rapines and violences. No, certainly; if they knew ought of that knowledge that belongs to good men or good governors, they would not suffer these things. But to return to our own institute; besides these constant exercises at home, there is another opportunity of gaining experience to be won from pleasure itself abroad. In those vernal seasons of the year when the air is calm and pleasant, it were an injury and

fullness against Nature not to go out and see her riches, and partake in her rejoicing with heaven and earth. I should not therefore be a persuader to them of studying much then, after two or three years that they have well laid their grounds; but to ride out in companies, with prudent and staid guides, to all the quarters of the land; learning and observing all places of strength, all commodities of building and of soil for towns and tillage, harbours and ports for trade: sometimes taking sea as far as to our navy, to learn there also what they can in the practical knowledge of sailing and of sea-fight. These ways would try all their peculiar gifts of Nature: and, if there were any secret excellence among them, would fetch it out, and give it fair opportunities to advance itself by; which could not but mightily redound to the good of this nation, and bring into fashion again those old admired virtues and excellencies with far more advantage, now in this purity of Christian knowledge. Nor shall we then need the Monsieurs of Paris to take our hopeful youth into their slight and prodigal custodies, and send them over back again transformed into mimics, apes, and kickshaws. But if they desire to see other countries at three or four-and-twenty years of age, not to learn principles, but to enlarge experience and make wise observation, they will by that time be such as shall deserve

deserve the regard and honour of all men where they pass, and the society and friendship of those in all places who are best and most eminent: and perhaps then, other nations will be glad to visit us for their breeding, or else to imitate us in their own country.

III. Their DIET.

Now, lastly, for their diet there cannot be much to say, save only that it would be best in the same house (for much time else would be lost abroad, and many ill habits got;) and that it should be plain, healthful, and moderate, I suppose is out of controversy. Thus, Mr. Hartlib, you have a general view in writing, as your desire was, of that which at several times I had discoursed with you concerning the best and noblest way of Education; not beginning as some have done from the cradle, which yet might be worth many considerations, if brevity had not been my scope: many other circumstances also I could have mentioned; but this, to such as have the worth in them to make trial, for light and direction may be enough. Only I believe, that this is not a bow for every man to shoot in that counts himself a teacher, but will require sinews almost equal to those which *Homer* gave *Ulysses*: yet I am withal persuaded that it may prove much more easy in the essay, than it now seems at a distance,

and much more illustrious ; howbeit not more difficult than I imagine : and that imagination presents me with nothing but very happy and very possible according to best wishes, if God have so decreed, and this age have spirit and capacity enough to apprehend.



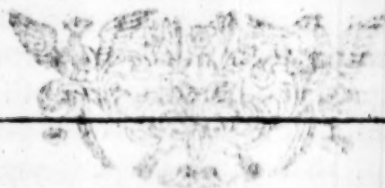


An EXTRACT from

Mr. LOCKE's Thoughts

Concerning

EDUCATION.



Of public and private EDUCATION.

SINCE company does more than all precepts, rules, and instructions, methinks it is almost wholly in vain to make a long discourse of other things, and to talk of that almost to no purpose. For you will be ready to say, What shall I do with my son? If I keep him always at home, he will be in danger of being my young master; how is it possible to keep him from the contagion of

vice, which is for every where in fashion? In my house he will perhaps be more innocent, but more ignorant too of the world: wanting there change of company, and being used constantly to the same faces, he will, when he comes abroad, be a sheepish or conceited creature.

I confess, both sides have their inconveniencies. Being abroad, it is true, will make him bolder, and better able to bustle and shift among boys of his own age; and the emulation of school-fellows often puts life and industry into young lads. But till you can find a school, wherein it is possible for the master to look after the manners of his scholars, and can shew as great effects of his care of forming their minds to Virtue, and their carriage to good breeding, as of forming their tongues to the learned languages; you must confess, that you have a strange value for words, when, preferring the languages of the ancient Greeks and Romans to that which made them such brave men, you think it worth while to hazard your son's innocence and virtue for a little Greek and Latin. For, as for that boldness of spirit which lads get among their play-fellows at school, it has ordinarily such a mixture of rudeness and ill-turned confidence, that those misbecoming and disingenuous ways must be unlearned, and all the tincture washed out again, to make way for better principles, and

and such manners as make a truly worthy man.

Virtue is harder to be got than a knowledge of the world; and, if lost in a young man, is seldom recovered. Sheepishness and ignorance of the world, the faults imputed to a private Education, are neither the necessary consequences of being bred at home, nor, if they were, are they incurable evils. Vice is the most stubborn, as well as the most dangerous, evil of the two. If that sheepish softness, which often enervates those who are bred like fondlings at home, be carefully to be avoided, it is principally for virtue's sake; for fear such a yielding temper should be too susceptible of vicious impressions, and expose the novice too easily to be corrupted.

It is virtue then, direct virtue, which is the hard and valuable part to be aimed at in Education, and not a forward pertness, or any little arts of shifting. All other considerations and accomplishments should give way and be postponed to this. This is the solid and substantial good, which tutors should not only read lectures and talk of; but the labour and art of Education should furnish the mind with, and fasten there, and never cease till the young man had a true relish of it, and placed his strength, his glory, and his pleasure in it.

OF TASKING CHILDREN.

None of the things which children are to learn should ever be made a burden to them; or imposed on them as a Task. Whatever is so proposed presently becomes irksome; the mind takes an aversion to it, though before it were a thing of delight or indifference. Let a child be ordered to whip his top at a certain time every day, whether he has, or has not, a mind to it; let this be but required of him as a duty, and see whether he will not soon be weary of any play at this rate. Is it not so with grown men?—Children have as much a mind to show that they are free; that their good actions come from themselves; that they are absolute and independent; as any of the proudest of you grown men, think of them as you please.—

OF TUTORs.

The great difficulty will be where to find a proper Tutor: for those of small age, parts, and virtue, are unfit for this employment; and those that have greater will hardly be got to undertake such a charge.—However, spare no cost to get such a one.

The character of a sober man and a scholar, is, as I have observed, what every one expects in a tutor. This generally is thought enough,

enough, and is all that parents commonly look for: but when such a one has emptied out into his pupil all the Latin and Logic he has brought from the university, will that furniture make him a fine gentleman? or can it be expected that he should be better bred, better skilled in the world, better principled in the grounds and foundations of virtue and generosity, than his young tutor is?

To form a gentleman as he should be, it is fit his governor should himself be well-bred, understanding the ways of carriage, and measures of civility, in all the variety of persons, times, and places; and keep his pupil, as much as his age requires, constantly to the observation of them. This is an art not to be learned nor taught by books.—Breeding is that which sets a gloss upon all his other good qualities; and without it, his other accomplishments make him pass but for proud, conceited, vain, or foolish.

Courage in an ill-bred man has the air, and escapes not the opinion, of brutality; learning becomes pedantry; wit, buffoonery; plainness, rusticity; good-nature, fawning.—Nay, virtue and parts, though they are allowed their due commendation, yet are not enough to procure a man a good reception, and make him welcome wherever he comes.

Besides being well-bred, the tutor should know the world well; the ways, the humours, the follies, the cheats, the faults of
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the age he has fallen into, and particularly of the country he lives in. These he should be able to shew to his pupil, as he finds him capable; teach him skill in men, and their manners; pull off the mask which their several callings and pretences cover them with, and make his pupil discern what lies at the bottom under such appearances; that he may not, as unexperienced young men are apt to do if they are unwarned, take one thing for another, judge by the out-side, and give himself up to show and the insinuation of a fair carriage, or an obliging application.—He should acquaint him with the true state of the world; and dispose him to think no man better or worse, wiser or foolisher, than he really is. Thus by safe and insensible degrees, he will pass from a boy to a man; which is the most hazardous step in all the whole course of life.—

Of the several Parts of EDUCATION.

That which every gentleman (who takes any care of his Education) desires for his son, besides the estate he leaves him, is contained, I suppose, in these four things, Virtue, Wisdom, Breeding, Learning.—

I place Virtue as the first and most necessary of those endowments, that belong to a man and a gentleman; as absolutely requisite to make him valued and beloved by others, acceptable or tolerable to himself.

Without

Without that, I think, he will be happy neither in this, nor the other world.——

Wisdom I take in the popular acceptation, for a man's managing his business ably, and with foresight, in the world. This is the product of a good natural temper, application of mind, and experience, together.—It must be distinguished from cunning, which, being the ape of wisdom, is the most distant from it that can be: and as an ape, for the likeness it has to a man wanting what really should make him so, is by so much the uglier, cunning is only the want of understanding, which, because it cannot compass its ends by direct ways, would do it by a trick and circumvention; and the mischief of it is, trick helps but once, but hinders ever after.*——

Learning I put last, though this is almost the only thing which is thought on, when people talk of Education. When I consider what ado is made about learning a little Latin and Greek, how many years are spent in it, and what a noise and business it makes to no purpose, I can hardly forbear thinking, that the parents of children still live in fear of the schoolmaster's rod, which they look on as the only instrument of Education; as a language or two is to be its whole business. How else is it possible that a child should be

* Concerning Breeding see the last head, Of Tutors,

chained to the oar seven, eight, or ten of the best years of his life, to get a language or two? which, I think, might be had at a great deal cheaper rate of pains and time, and be learned almost in playing.

Forgive me therefore, if I say, I cannot with patience think that a young gentleman should be put into the herd, and be driven with a whip and scourge, as if he were to run the gantlope through the several classes, *ad capiendum ingenii cultum*. What then, say you, would you not have him write and read? Shall he be more ignorant than the clerk of our parish, who takes Hopkins and Sternhold for the best poets in the world, whom yet he makes worse than they are by his ill reading? Not so, not so fast, I beseech you. Reading, and writing, and learning, I allow to be necessary; but yet not the chief business. I imagine you would think him a very foolish fellow, that should not value a virtuous, or a wise man, infinitely before a great scholar. Not but that I think learning a great help to both in well disposed minds; but yet it must be confessed also, that in others not so disposed, it helps them only to be the more foolish, or worse men. I say this, that when you consider of the breeding of your son, and are looking out for a school-master, or a tutor, you would not have (as is usual) Latin or Logic only in your thoughts. Learning must be had; but in the
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second place, as subservient only to greater qualities. Seek out somebody that may know how discreetly to frame his manners: place him in hands where you may, as much as possible, secure his innocence, cherish and nurse up the good, and gently correct and weed out any bad inclinations, and settle in him good habits. This is the main point; and this being provided for, learning may be had into the bargain, and that, as I think, at a very easy rate, by methods that may be thought on.

READING.

When he can talk, it is time he should begin to learn to read. But as to this, give me leave here to inculcate again, what is very apt to be forgotten, viz. That great care is to be taken, that it be never made as a business to him, nor he look on it as a task. We naturally, as I said, even from our cradles, love liberty, and have therefore an aversion to many things, for no other reason but because they are enjoined us. I have always had a fancy that learning might be made a play and recreation to children; and that they might be brought to desire to be taught, if it were proposed to them as a thing of honour, credit, delight, and recreation; or as a reward for doing something else; and if they were never chid or corrected for the neglect of it. That which confirms me in this

this opinion, is, that amongst the *Portuguese*, it is so much a fashion, and emulation, amongst their children, to learn to read and write, that they cannot hinder them from it: they will learn it one from another, and are as intent on it, as if it were forbidden them. I remember that being at a friend's house, whose younger son, a child in count, was not easily brought to his book, (being taught to read at home by his mother,) I advised to try another way than requiring it of him as his duty; we therefore, in a discourse on purpose amongst ourselves, in his hearing, but without taking any notice of him, declared, that it was the privilege and advantage of heirs and elder brothers to be scholars; that this made them fine gentlemen, and beloved by every body: and that for younger brothers, it was a favour to admit them to breeding; to be taught to read and write, was more than came to their share; they might be ignorant bumpkins and clowns, if they pleased. This so wrought upon the child, that afterwards he desired to be taught; would come himself to his mother to learn; and would not let his maid be quiet until she heard him his lesson. I doubt not but some way like this might be taken with other children; and when their tempers are found, some thoughts be instilled into them, that might set them upon desiring of learning themselves, and make them

them seek it, as another sort of play or recreation. But then, as I said before, it must never be imposed as a task, nor made a trouble to them. There may be dice and play-things, with the letters on them, to teach children the alphabet by playing; and twenty other ways may be found, suitable to their particular tempers, to make this kind of learning a sport to them.

Thus children may be coned into a knowledge of the letters, be taught to read, without perceiving it to be any thing but a sport; and play themselves into that, which others are whipped for. Children should not have any thing like work, or serious, laid on them; neither their minds, nor bodies, will bear it. It injures their healths; and their being forced and tied down to their books in an age at enmity with all such restraint, has, I doubt not, been the reason, why a great many have hated books and learning all their lives after. It is like a surfeit, that leaves an aversion behind not to be removed.

I have therefore thought, that if play-things were fitted to this purpose, as they are usually to none, contrivances might be made to teach children to read, whilst they thought they were only playing. For example, what if an ivory-ball were made like that of the royal-oak lottery, with thirty-two sides; or one rather of twenty-four, or

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twenty-

twenty-five sides; and upon several of those sides pasted an A, upon several others B, on others C, and on others D? I would have you begin with but these four letters, or perhaps only two at first; and when he is perfect in them, then add another; and so on till each side having one letter, there be on it the whole alphabet. This I would have others play with before him; it being as good a sort of play to lay a stake, who shall first throw an A or B, as who upon dice shall throw six or seven. This being a play amongst you, tempt him not to it, lest you make it business; for I would not have him understand it is any thing but a play of older people, and I doubt not but he will take to it of himself. And that he may have the more reason to think it is a play, that he is sometimes in favour admitted to; when the play is done, the ball should be laid up safe out of his reach, that so it may not, by his having it in his keeping at any time, grow stale to him.

To keep up his eagerness to it, let him think it a game belonging to those above him: and when, by this means, he knows the letters; by changing them into syllables, he may learn to read, without knowing how he did so, and never have any chiding or trouble about it, nor fall out with books because of the hard usage and vexation they have caused him. Children, if you observe them,

them, take abundance of pains to learn several games, which, if they should be enjoined them, they would abhor as a task and business. I know a person of great quality, (more yet to be honoured for his learning and virtue, than for his rank and high place) who by passing on the six vowels (for in our language Y is one) on the six sides of a die, and the remaining eighteen consonants on the sides of three other dice, has made this a play for his children, that he shall win who at one cast throws most words on these four dice; whereby his eldest son, yet in coats, has played himself into spelling with great eagerness, and without once having been chid for it, or forced to it.

I have seen little girls exercise whole hours together, and take abundance of pains to be expert at *Dibstones*, as they call it. Whilst I have been looking on, I have thought it wanted only some good contrivance, to make them employ all that industry about something that might be more useful to them; and methinks, it is only the fault and negligence of elder people that it is not so. Children are much less apt to be idle than men; and men are to be blamed, if some part of that busy humour be not turned to useful things; which might be made usually as delightful to them as those they are employed in, if men would be but half so forward to lead the way, as these little apes would be to

follow. I imagine some wise Portuguese heretofore began this fashion amongst the children of his country, where I have been told, as I said, it is impossible to hinder the children from learning to read and write: and in some parts of France, they teach one another to sing and dance from the cradle.

The letters pasted upon the sides of the dice, or polygon, were best to be of the size of those of the folio Bible, to begin with, and none of them capital letters: when once he can read what is printed in such letters, he will not long be ignorant of the greater ones; and in the beginning he should not be perplexed with variety. With this die, also, you might have a play just like the royal oak, which would be another variety, and play for cherries or apples, &c.

Besides these, twenty other plays might be invented, depending on letters; which those who like this way, may easily contrive and get made to this use, if they will. But the four dice above-mentioned I think so easy and useful, that it will be hard to find any better, and there will be scarce need of any other.

Thus much for learning to Read, which let him never be driven to, nor chid for, cheat him into it if you can, but make it no a business for him. It is better it be a year later before he can read, than that he should this way get an aversion to learning. If you

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have any contests with him, let it be in matters of moment, of truth, and good-nature; but lay no task on him about A B C. Use your skill to make his will supple and pliant to reason: teach him to love credit and commendation; to abhor being thought ill or meanly of, especially by you * and his mother, and then the rest will come all easily. But, I think, if you will do that, you must not shackle and tie him up with rules about indifferent matters, nor rebuke him for every little fault, or perhaps some, that to others would seem great ones.——

When by these gentle ways he begins to be able to read, some easy pleasant book, suited to his capacity, should be put into his hands; wherein the entertainment that he finds might draw him on, and reward his pains in reading, and yet not such as should fill his head with perfectly useless trumpery, or lay the principles of vice and folly. To this purpose, I think, *Æsop's* Fables the best, which, being stories apt to delight and entertain a child, may yet afford useful reflections to a grown man; and, if his memory retain them all his life after, he will not repent to find them there, amongst his manly thoughts and serious business. If his *Æsop* has pictures in it, it will entertain him much the better, and encourage him to read, when it carries the increase of knowledge with it. For such vi-

* This treatise was addressed to *Edward Clarke*, of *Chipley*, Esquire.

fible objects children hear talked of in vain, and without any satisfaction, whilst they have no ideas of them; those ideas being not to be had from sounds, but from the things themselves, or their pictures. And therefore, I think, as soon as he begins to spell, as many pictures of animals should be got him as can be found, with the printed names to them; which at the same time will invite him to read, and afford him matter of enquiry and knowledge. *Reynard the fox* is another book, I think may be made use of to the same purpose. And if those about him will talk to him often about the stories he has read, and hear him tell them, it will, besides other advantages, add encouragement and delight to his reading, when he finds there is some use and pleasure in it. These baits seem wholly neglected in the ordinary method; and it is usually long before learners find any use or pleasure in reading, which may tempt them to it; and so take books only for fashionable amusements, or impertinent troubles, good for nothing.

The Lord's prayer, the creed, and ten commandments, it is necessary he should learn perfectly by heart; but, I think, not by reading them himself in his Primer, but by somebody's repeating them to him, even before he can read. But learning by heart, and learning to read, should not, I think, be mixed, and so one made to clog the other. But his learning

Learning to read should be made as little trouble or business to him as might be.

What other books there are in English of the kind of those above-mentioned, fit to engage the liking of children, and tempt them to read, I do not know: but am apt to think that children, being generally delivered over to the method of schools, where the fear of the rod is to inforce, and not any pleasure of the employment to invite them to learn, this sort of useful books, amongst the number of silly ones that are of all sorts, have yet had the fate to be neglected; and nothing that I know has been considered of this kind out of the ordinary road of the Horn-book, Primer, Psalter, Testament, and Bible.

As for the Bible, which children are usually employed in to exercise and improve their talent in reading, I think, the promiscuous reading of it, though by chapters as they lie in order, is so far from being of any advantage to children, either for the perfecting their reading, or principling their religion, that perhaps a worse could not be found. For what pleasure or encouragement can it be to a child, to exercise himself in reading those parts of a book where he understands nothing? and how little are the Law of *Moses*, the Song of *Solomon*, the Prophecies in the Old, and the Epistles and *Apocalypse* in the New Testament suited to a child's capacity?

city? And though the history of the Evangelists, and the *Acts*, have something easier, yet taken all together, it is very disproportioned to the understanding of children. I grant, that the principles of religion are to be drawn from thence, and in the words of the Scripture; yet none should be proposed to a child, but such as are suited to a child's capacity and notions. But it is far from this to read through the whole Bible, and that for reading's sake. And what an odd jumble of thoughts must a child have in his head, (if he have any at all, such as he should have concerning religion) who in his tender age reads all the parts of the Bible indifferently as the word of God, without any other distinction! I am apt to think, that this, in some men, has been the very reason why they never had clear and distinct thoughts of it all their life-time.

And now I am by chance fallen on this subject, give me leave to say, that there are some parts of the Scripture which may be proper to be put into the hands of a child, to engage him to read; such as are the story of *Joseph* and his brethren, of *David* and *Goliath*, of *David* and *Jonathan*, &c. and others that he should be made to read for his instruction, as that, 'What you would have others do unto you, do you the same unto them'; and such other easy and plain moral rules, which, being fully chosen, might often

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often be made use of both for reading and instruction together, and so often read till they are thoroughly fixed in the memory; and then afterwards, as he grows ripe for them, may in their turns on fit occasions, be inculcated as the standing and sacred rules of his life and actions. But the reading of the whole Scripture indifferently is what I think very inconvenient for children, until after having been made acquainted with the plainest fundamental parts of it, they have got some kind of general view of what they ought principally to believe and practise; which yet, I think, they ought to receive in the very words of the Scripture, and not in such, as men pre-possessed by systems and analogies, are apt in this case to make use of, and force upon them. Dr. Worthington, to avoid this, has made a catechism, which has all its answers in the precise words of the Scripture; a thing of good example, and such a sound form of words as no Christian can except against, as not fit for his child to learn. Of this, as soon as he can say the Lord's prayer, creed, and ten commandments by heart, it may be fit for him to learn a question every day, or every week, as his understanding is able to receive, and his memory to retain them. And when he has this catechism perfectly by heart, so as readily and roundly to answer to any question in the whole book, it may be convenient to lodge in his mind the
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remaining moral rules scattered up and down in the Bible; as the best exercise of his memory, and that which may be always a rule to him, ready at hand, in the whole conduct of his life.

WRITING.

When he can read English well, it will be seasonable to enter him in Writing: and here the first thing that should be taught him, is to hold his pen right; and this he should be perfect in, before he should be suffered to put it to paper: for not only children, but any body else that would do any thing well, should never be put upon too much of it at once; or be set to perfect themselves in two parts of an action at the same time, if they can possibly be separated. I think the Italian way, of holding the pen between the thumb and the fore-finger alone, may be best; but in this you should consult some good writing-master, or any other person who writes well and quick. When he has learned to hold his pen right, in the next place he should learn how to lay his paper, and place his arm and body to it. These practices being got over, the way to teach him to write without much trouble, is to get a plate graved with the characters of such a hand as you like best: but you must remember to have them a pretty deal bigger than he should ordinarily write, for every one naturally comes

by degrees to write a less hand than he at first was taught, but never a bigger. Such a plate being graved, let several sheets of good writing paper be printed off with red ink, which he has nothing to do but go over with a good pen filled with black ink; which will quickly bring his hand to the formation of those characters, being at first shewed where to begin, and how to form every letter. And when he can do that well, he must then exercise on fair paper; and so may easily be brought to write the hand you desire.

DRAWING.

When he can write well and quick, I think it may be convenient, not only to continue the exercise of his hand in writing, but also to improve the use of it farther in Drawing; a thing very useful to a gentleman on several occasions; but especially if he travel, as that which helps a man often to express, in a few lines well put together, what a whole sheet of paper in writing would not be able to represent and make intelligible. How many buildings may a man see, how many machines and habits meet with, the ideas whereof would be easily retained and communicated by a little skill in drawing; which, being committed to words, are in danger to be lost, or at best but ill retained in the most exact descriptions? I do not mean that I would have your son a perfect painter, to

to be that to any tolerable degree, will require more time than a young gentleman can spare from his other improvements of greater moment. But so much insight into perspective and skill in drawing, as will enable him to represent tolerably on paper any thing he sees, except faces, may, I think, be got in a little time, especially if he have a genius to it; but where that is wanting, unless it be in things absolutely necessary, it is better to let him pass them by quietly, than to vex him about them to no purpose: and therefore in this, as in all other things not absolutely necessary, the rule holds, *Nihil invita Minerva*,

SHORT-HAND.

Short-hand, an art, as I have been told, known only in England, may perhaps be thought worth the learning, both for dispatch in what men write for their own memory, and concealment of what they would not have lie open to every eye. For he, that has once learned any sort of character, may easily vary it to his own private use or fancy, and with more contraction suit it to the business he would employ it in. Mr. *Rich's*, the best contrived of any I have seen, * may, as I think, by one who knows and considers

* This treatise on Education was written in the year 1690: many improvements have been since made in short-hand; however this art is yet far from perfection.

Grammar well, be made much easier and shorter. But for the learning this compendious way of writing, there will be no need hastily to look out a master: it will be early enough when any convenient opportunity offers itself, at any time after his hand is well settled in fair and quick writing. For boys have but little use of short-hand, and should by no means practise it till they write perfectly well, and have thoroughly fixed the habit of doing so.

FRENCH.

As soon as he can speak English, it is time for him to learn some other language. This no body doubts of, when French is proposed. And the reason is, because people are accustomed to the right way of teaching that language; which is by talking it into children in constant conversation, and not by grammatical rules. The Latin tongue would easily be taught the same way, if his tutor, being constantly with him, would talk nothing else to him, and make him answer still in the same language. But because French is a living language, and to be used more in speaking, that should be first learned; that the yet pliant organs of speech might be accustomed to a due formation of those sounds, and he get the habit of pronouncing French well, which is the harder to be done the longer it is delayed.

L A T I N.

LATIN.

When he can speak and read French well, which in this method is usually in a year or two, he should proceed to Latin; which it is a wonder parents, when they have had the experiment in French, should not think ought to be learned the same way, by talking and reading. Only care is to be taken, whilst he is learning these foreign languages by speaking and reading nothing else with his tutor, that he do not forget to read English; which may be preserved by his mother, or some body else, hearing him read some chosen parts of the Scripture, or other English book, every day.

Latin I look upon as absolutely necessary to a gentleman; and indeed custom, which prevails over every thing, has made it so much a part of Education, that even those children are whipped to it, and made to spend many hours of their precious time uneasily in Latin, who, after they are once gone from school, are never to have more to do with it as long as they live. Can there be any thing more ridiculous, than that a father should waste his own money, and his son's time in setting him to learn the Roman language? when at the same time he designs him for a trade, wherein he having no use for Latin, fails not to forget that little which he brought from school, and which it is ten

to one he abhors for the ill usage it procured him. Could it be believed, unless we had every where amongst us examples of it, that a child should be forced to learn the rudiments of a language which he is never to use in the course of life that he is designed to, and neglect all the while the writing a good hand, and casting accounts, which are of great advantage in all conditions of life, and to most trades indispensibly necessary? But though these qualifications, requisite to trade and commerce, and the business of this world, are seldom or never to be had at Grammar-schools; yet thither, not only gentlemen send their younger sons intended for trades, but even tradesmen and farmers fail not to send their children, though they have neither intention nor ability to make them scholars. If you ask them, Why they do this? they think it as strange a question as if you should ask them, Why they go to church? custom serves for reason, and has, to those who take it for reason, so consecrated this method, that it is almost religiously observed by them; and they stick to it, as if their children had scarce an orthodox Education, unless they learned *Lilly's* grammar.

But how necessary soever Latin be to some, and is thought to be to others to whom it is of no manner of use and service; yet the ordinary way of learning it in a Grammar-school is that which, having had thoughts about, I cannot

cannot be forward to encourage. The reasons against it are so evident and cogent, that they have prevailed with some intelligent persons to quit the ordinary road, not without success; though the method made use of was not exactly that which I imagine the easiest, and in short is this. To trouble the child with no grammar at all, but to have Latin, as English has been, without the perplexity of rules, talked into him; for, if you will consider it, Latin is no more unknown to a child when he comes into the world, than English; and yet he learns English without master, rule, or grammar; and so might he Latin too, as *Tully* did, if he had some body always to talk to him in this language. And when we so often see a French woman teach an English girl to speak and read French perfectly in a year or two, without any rule of grammar, or any thing else but prattling to her; I cannot but wonder, how gentlemen have over-seen this way for their sons, and thought them more dull or incapable than their daughters.

If therefore a man could be got, who, himself speaking good Latin, would always be about your son; talk constantly to him, and suffer him to speak or read nothing else; this would be the true and genuine way, and that which I would propose not only as the easiest and best, wherein a child might without pains or chiding get a language, which

which others are wont to be whipped for
 school six or seven years together; but
 so as that, wherein at the same time he
 might have his mind and manners formed,
 and he be instructed to boot in several
 sciences; such as are a good part of Geogra-
 phy, Astronomy, Chronology, Anatomy, be-
 sides some parts of History, and all other
 sorts of knowledge of things that fall under
 the senses, and require little more than me-
 mory. For there, if we would take the true
 way, our knowledge should begin, and in
 those things be laid the foundation; and not
 in the abstract notions of Logic and Metaphy-
 sics, which are fitter to amuse than inform
 the understanding, in its first setting out to-
 wards knowledge. When young men have
 had their heads employed a while in those
 abstract speculations, without finding the suc-
 cess and improvement, or that use of them
 which they expected, they are apt to have
 mean thoughts either of learning or them-
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 and throw away their books, as containing
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 knowledge in them, they themselves have
 not understandings capable of it. That this
 is so, perhaps, I could assure you upon my
 own experience. Amongst other things to
 be learned by a young gentleman in this me-
 thod, whilst others of his age are wholly

taken up with Latin and languages, I may also set down Geometry for one; having known a young gentleman, bred something after this way, able to demonstrate several propositions in *Euclid* before he was thirteen.

But if such a man cannot be got, who speaks good Latin, and, being able to instruct your son in all these parts of knowledge, will undertake it by this method; the next best is to have him taught as near this way as may be; which is by taking some easy and pleasant book, such as *Æsop's* fables, and writing the English translation (made as literal as it can be) in one line, and the Latin words which answer each of them, just over it in another. These let him read every day over and over again, until he perfectly understands the Latin; and then go on to another fable, until he be also perfect in that; not omitting what he is already perfect in, but sometimes reviewing that, to keep it in his memory. And when he comes to write, let these be set him for copies; which, with the exercise of his hand, will also advance him in Latin. This being a more imperfect way than by talking Latin unto him; the formation of the Verbs first, and afterwards the Declensions of the Nouns and Pronouns, perfectly learned by heart, may facilitate his acquaintance with the genius and manner of the Latin tongue; which varies the signification of Verbs and Nouns not as the modern languages do by particles

particles prefixed, but by changing the last syllables. More than this of Grammar, I think he need not have, until he can read himself *Sanctii Minerva*, with *Scioppius* and *Perizonius's* notes.

In teaching of children, this too, I think, is to be observed, that in most cases where they stick, they are not to be farther puzzled by putting them upon finding it out themselves; as by asking such questions as these, viz. Which is the nominative case in the sentence they are to construe? or demanding what *aufero* signifies, to lead them to the knowledge what *abstulere* signifies, &c? when they cannot readily tell. This wastes time only in disturbing them; for whilst they are learning, and apply themselves with attention, they ought to be kept in good humour, and every thing made easy to them, and as pleasant as possible. Therefore where-ever they are at a stand, and are willing to go forwards, help them presently over the difficulty, without any rebuke or chiding: remembering, that where harsher ways are taken, they are the effect only of pride and peevishness in the teacher, who expects children should instantly be masters of as much as he knows; whereas he should rather consider, that his business is to settle in them habits, not angrily to inculcate rules which serve for little in the conduct of our lives; at least are of no use to children, who forget them as soon as given.

In sciences where their reason is to be exercised, I will not deny, but this method may sometimes be varied ; and difficulties proposed on purpose to excite industry, and accustom the mind to employ its own strength and sagacity in reasoning. But yet, I guess, this is not to be done to children whilst very young, nor at their entrance upon any sort of knowledge : then every thing of itself is difficult, and the great use and skill of a teacher is to make all as easy as he can ; but particularly in learning of languages, there is least occasion for posing of children. For languages, being to be learned by rote, custom, and memory, are then spoken in greatest perfection, when all rules of Grammar are utterly forgotten. I grant the grammar of a language is sometimes very carefully to be studied ; but it is only to be studied by a grown man, when he applies himself to the understanding of any language critically, which is seldom the business of any but professed scholars. This, I think, will be agreed to, that if a gentleman be to study any language, it ought to be that of his own country ; that he may understand the language, which he has constant use of, with the utmost accuracy.

There is yet a farther reason, why masters and teachers should raise no difficulties to their scholars ; but on the contrary should smoothe their way, and readily help them forwards, where they find them stop. Children's minds are narrow and weak, and usu-

ally

ally susceptible but of one thought at once. Whatever is in a child's head fills it for the time, especially if set on with any passion. It should therefore be the skill and art of the teacher to clear their heads of all other thoughts, whilst they are learning of any thing, the better to make room for what he would instil into them; that it may be received with attention and application, without which it leaves no impression. The natural temper of children disposes their minds to wander. Novelty alone takes them; whatever that presents, they are presently eager to have a taste of, and are as soon satiated with it. They quickly grow weary of the same thing, and so have almost their whole delight in change and variety. It is a contradiction to the natural state of childhood, for them to fix their fleeting thoughts. Whether this be owing to the temper of their brains, or the quickness or instability of their animal spirits, over which the mind has not yet got a full command; this is visible, that it is a pain to children to keep their thoughts steady to any thing. A lasting continued attention is one of the hardest tasks that can be imposed on them; and therefore, he that requires their application, should endeavour to make what he proposes as grateful and agreeable as possible; at least, he ought to take care not to join any displeasing or frightful idea with it. If they come not to their books with some

kind of liking and relish, it is no wonder their thoughts should be perpetually shifting from what disgusts them; and seek better entertainment in more pleasing objects, after which they will unavoidably be gadding.

It is, I know, the usual method of tutors, to endeavour to procure attention in their scholars, and to fix their minds to the business in hand, by rebukes and corrections, if they find them ever so little wandering. But such treatment is sure to produce the quite contrary effect. Passionate words or blows from the tutor fills the child's mind with terror and affrightment; which immediately takes it wholly up, and leaves no room for other impressions. I believe there is nobody that reads this, but may recollect what disorder hasty or imperious words from his parents or teachers have caused in his thoughts, how for the time it has turned his brains, so that he scarce knew what was said by or to him. He presently lost the sight of what he was upon; his mind was filled with disorder and confusion, and in that state was no longer capable of attention to any thing else.

It is true, parents and governors ought to settle and establish their authority by an awe over the minds of those under their tuition, and to rule them by that: but when they have got an ascendant over them, they should use it with great moderation, and not make themselves such scare-crows, that their scho-

ars should always tremble in their sight; Such an austerity may make their government easy to themselves, but of very little use to their pupils. It is impossible children should learn any thing whilst their thoughts are possessed and disturbed with any passion; especially fear, which makes the strongest impression on their yet tender and weak spirits. Keep the mind in an easy, calm temper, when you would have it receive your instructions, or any increase of knowledge. It is impossible to draw fair and regular characters on a trembling mind, as on a shaking paper.

The great skill of a teacher is to get and keep the Attention of his scholar; whilst he has that, he is sure to advance as fast as the learner's abilities will carry him; and without that, all his bustle and pother will be to little or no purpose. To attain this, he should make the child comprehend (as much as may be) the usefulness of what he teaches him; and let him see by what he has learned, that he can do something which he could not do before; something, which gives him some power and real advantage above others who are ignorant of it. To this he should add sweetness in all his instructions; and, by a certain tenderness in his whole carriage, make the child sensible that he loves him, and designs nothing but his good; the only way to beget love in the child, which will make

him hearken to his lessons, and relish what he teaches him.

Nothing but obstinacy should meet with any imperiousness, or rough usage. All other faults should be corrected with a gentle hand; and kind encouraging words will work better and more effectually upon a willing mind, and even prevent a good deal of that perverseness, which rough and imperious usage often produces in well-disposed and generous minds. It is true, obstinacy and wilful neglects must be mastered, even though it cost blows to do it: but I am apt to think perverseness in the pupils is often the effect of frowardness in the tutor, and that most children would seldom have deserved blows, if needless and misapplied roughness had not taught them ill-nature, and given them an aversion to their teacher and all that comes from him.

Inadvertency, forgetfulness, unsteadiness, and wandering of thought, are the natural faults of childhood; and therefore, when they are not observed to be wilful, are to be mentioned softly, and gained upon by time. If every slip of this kind produces anger and rating, the occasions of rebuke and corrections will return so often, that the tutor will be a constant terror and uneasiness to his pupils. Which one thing is enough to hinder their profiting by his lessons, and to defeat all his methods of instruction.

Let

Let the laws he has got upon their minds be so tempered with the constant marks of tenderness and good-will, that affection may spur them to their duty, and make them find a pleasure in complying with his dictates. This will bring them with satisfaction to their tutor; make them hearken to him, as to one who is their friend, that cherishes them, and takes pains for their good: this will keep their thoughts easy and free whilst they are with him; the only temper wherein the mind is capable of receiving new informations, and of admitting into itself those impressions, which, if not taken and retained, all that they and their teacher do together is lost labour; there is much uneasiness and little learning.

When, by this way of interlining Latin and English one with another, he has got a moderate knowledge of the Latin tongue, he may then be advanced a little farther to the reading of some other easy Latin book, such as *Justin* or *Eutropius*; and to make the reading and understanding of it the less tedious and difficult to him, let him help himself, if he please, with the English translation. Nor let the objection, that he will then know it only by rote, fright any one. This, when well considered, is not of any moment against, but plainly for, this way of learning a language. For languages are only to be learned by rote: and a man who does not speak

speak English or Latin perfectly by rote ; so
 that having thought of the thing he would
 speak of, his tongue of course without thought
 of rule of Grammar falls into the proper ex-
 pression and idiom of that language ; does
 not speak it well, nor is master of it. And
 I would fain have any one name to me that
 tongue, that any one can learn or speak as
 he should do by the rules of Grammar. Lan-
 guages were made, not by rules or art, but
 by accident, and the common use of the peo-
 ple. And he that will speak them well, has no
 other rule but that ; nor any thing to trust to,
 but his memory, and the habit of speaking
 after the fashion learned from those that are
 allowed to speak properly ; which, in other
 words, is only to speak by rote.

It will possibly be asked here, Is Grammar
 then of no use ? and have those who have
 taken so much pains in reducing several lan-
 guages to rules and observations ; who have
 writ so much about Declensions and Conju-
 gations, about Concords and Syntaxis, lost
 their labour, and been learned to no purpose ?
 I say not so ; Grammar has its place too. But
 this I think I may say, There is more stir
 great deal made with it than there needs, and
 those are tormented about it to whom it does
 not at all belong ; I mean children, at the
 age wherein they are usually perplexed with
 it in grammar-schools.

I am not saying that Grammar is of no use, but that there

There is nothing more evident, than that languages learned by rote serve well enough for the common affairs of life, and ordinary commerce. Nay, persons of quality of the softer sex, and such of them as have spent their time in well-bred company, shew us that this plain natural way, without the least study or knowledge of Grammar, can carry them to a great degree of elegance and politeness in their language: and there are ladies who, without knowing what Tenses and Participles, Adverbs and Prepositions are, speak as properly and as correctly (they might take it for an ill compliment, if I said as any country school-master) as most gentlemen who have been bred up in the ordinary methods of grammar-schools. Grammar, therefore, we see may be spared in some cases. The question then will be, To whom should it be taught? and when? to this I answer:

1. Men learn languages for the ordinary intercourse of society, and communication of thoughts in common life, without any farther design in their use of them. And for this purpose, the original way of learning a language by conversation, not only serves well enough, but is to be preferred as the most expedite, proper, and natural. Therefore, to this use of language one may answer, That Grammar is not necessary. This so many of my readers must be forced to allow as understanding what I here say, and who, conversing

ing with others, understand them without having ever been taught the grammar of the English tongue. This I suppose is the case of incomparably the greatest part of English men, of whom I have never yet known any one who learned his mother-tongue by rules.

2. Others there are, the greatest part of whose business in this world is to be done with their tongues, and with their pens; and to those it is convenient, if not necessary, that they should speak properly and correctly, whereby they may let their thoughts into other men's minds the more easily, and with the greater impression. Upon this account it is, that any sort of speaking, so as will make him be understood, is not thought enough for a gentleman. He ought to study Grammar amongst the other helps of speaking well; but it must be the grammar of his own tongue, of the language he uses; that he may understand his own country speech nicely, and speak it properly, without shocking the ears of those it is addressed to with solecisms and offensive irregularities. And to this purpose, Grammar is necessary; but it is the grammar only of their own proper tongues, and to those only who would take pains in cultivating their language, and in perfecting their styles. Whether all gentlemen should not do this, I leave to be considered; since the want of propriety and grammatical exactness is thought very misbecoming one of that rank,

rank, and usually draws on one guilty of such faults the censure, of having had a lower breeding and worse company than suits with his quality. If this be so, (as I suppose it is) it will be matter of wonder, why young gentlemen are forced to learn the grammars of foreign and dead languages, and are never once told of the grammar of their own tongues: they do not so much as know there is any such thing, much less is it made their business to be instructed in it. Nor is their own language ever proposed to them as worthy their care and cultivating; though they have daily use of it, and are not seldom, in the future course of their lives, judged of by their handsome or awkward way of expressing themselves in it. Whereas the languages, whose grammars they have been so much employed in, are such as probably they shall scarce ever speak or write; or if, upon occasion, this should happen, they shall be excused for the mistakes and faults they make in it. Would not a Chinese, who took notice of this way of breeding, be apt to imagine that all our young gentlemen were designed to be teachers and professors of the dead languages of foreign countries, and not to be men of business in their own.

3. There is a third sort of men, who apply themselves to two or three foreign, dead, and (which amongst us are called the) learned languages; make them their study; and pique them-

themselves upon their skill in them. No doubt, those who propose to themselves the learning of any language with this view, and would be critically exact in it, ought carefully to study the grammar of it. I would not be mistaken here, as if this were to undervalue Greek and Latin : I grant these are languages of great use and excellency ; and a man can have no place among the learned in this part of the world, who is a stranger to them. But the knowledge a gentleman would ordinarily draw for his use out of the Roman and Greek writers, I think he may attain without studying the grammars of those tongues, and by bare reading may come to understand them sufficiently for all his purposes. How much farther he shall at any time be concerned to look into the grammar and critical niceties of either of these tongues, he himself will be able to determine, when he comes to propose to himself the study of any thing that shall require it. Which brings me to the other part of the enquiry, *viz.*

When GRAMMAR should be taught ?

To which, upon the premised grounds, the answer is obvious, *viz.*

That if Grammar ought to be taught at any time, it must be to one that can speak the language already ; how else can he be taught the grammar of it ? This at least is evident

vident from the practice of the wise and learned nations amongst the Ancients. They made it a part of Education to cultivate their own, not foreign tongues. The Greeks counted all other nations barbarous, and had contempt for their languages. And though the Greek learning grew in credit amongst the Romans, towards the end of their commonwealth; yet it was the Roman tongue that was made the study of their youth; their own language they were to make use of, and therefore it was their own language they were instructed and exercised in.

But, more particularly to determine the proper season for Grammar, I do not see how it can reasonably be made any one's study, but as an introduction to Rhetoric; when it is thought time to put any one upon the care of polishing his tongue, and of speaking better than the illiterate, then is the time for him to be instructed in the rules of grammar, and not before. For Grammar being to teach men, not to speak, but to speak correctly, and according to the exact rules of the tongue, which is one part of elegance, there is little use of the one to him that has no need of the other; where Rhetoric is not necessary, Grammar may be spared. I know not why any one should waste his time and beat his head about the Latin grammar, who does not intend to be a critic, or make speeches, and write dispatches, in it. When any

any one finds in himself a necessity or disposition to study any foreign language to the bottom, and to be nicely exact in the knowledge of it, it will be time enough to take a grammatical survey of it. If his use of it be only to understand some books writ in it, without a critical knowledge of the tongue itself; reading alone, as I have said, will attain this end, without charging the mind with the multiplied rules and intricacies of Grammar.

For the exercise of his writing, let him sometimes translate Latin into English: but the learning of Latin being nothing but the learning of words, (a very unpleasant business both to young and old,) join as much other real knowledge with it as you can, beginning still with that which lies most obvious to the senses; such as is the knowledge of Minerals, Plants, and Animals, and particularly timber and fruit-trees; their parts, and ways of propagation, wherein a great deal may be taught a child which will not be useless to the man; but more especially Geography, Astronomy, and Anatomy. But whatever you are teaching him, have a care still that you do not clog him with too much at once; or make any thing his business but down-right virtue; or reprove him for any thing but vice, or some apparent tendency to it.

But if, after all, his fate be to go to school to get the Latin tongue, it will be in vain to
talk

talk with you concerning the method I think
best to be observed in schools. You must sub-
mit to that you find there, not expect to have
it changed for your son ; but yet by all means
obtain, if you can, that he be not employed
in making Latin Themes and Declamations,
and, least of all, verses of any kind. You
may insist on it, if it will do any good, that
you have no design to make him either a La-
tin orator or a poet ; but barely would have
him understand perfectly a Latin author : and
that you observe, those who teach any of the
modern languages, and that with success,
never amuse their scholars to make speeches
or verses either in French or Italian ; their
business being languages barely, and not in-
vention.

THEMES.

But to tell you, a little more fully, why I
could not have him exercised in making of
themes and Verses. 1. As to Themes, they
have, I confess, the pretence of something
useful, which is to teach people to speak
handsomely and well on any subject : which,
if it could be attained this way, I own, would
be a great advantage ; there being nothing
more becoming a gentleman, nor more use-
ful in all the occurrences of life, than to be
able on any occasion, to speak well and to
the purpose. But this I say, that the mak-

F ing

ing of Themes, as is usual in schools, helps not one jot toward it: for do but consider what it is, in making a Theme, that a young lad is employed about; it is to make a speech on some Latin saying, as *Omnia vincit amor*; or *Non licet in Bello bis peccare*, &c. And here the poor lad who wants knowledge of those things he is to speak of, which is to be had only from time and observation, must set his invention on the rack to say something where he knows nothing; which is a sort of Egyptian tyranny, to bid them make bricks who have not yet any of the materials. And therefore it is usual, in such cases, for the poor children to go to those of higher Forms with this petition, "Pray give me a little sense;" which, whether it be more unreasonable or more ridiculous, is not easy to determine. Before a man can be in any capacity to speak on any subject, it is necessary he be acquainted with it; or else it is as foolish to set him to discourse of it, as to set a blind man to talk of colours, or a deaf man of music. And would you not think him a little cracked, who would require another to make an argument on a Moot-Point who understands nothing of our laws? and what I pray, do school-boys understand concerning those matters which are used to be proposed to them in their Themes, as subjects to discourse on, to whet and exercise their fancies?

In the next place, consider the language that their Themes are made in: it is Latin, a language foreign in their country, and long since dead every where; a language which your son, it is a thousand to one, shall never have occasion once to make a speech in as long as he lives, after he comes to be a man; and a language wherein the manner of expressing one's self is so far different from ours, that to be perfect in that would very little improve the purity and facility of his English style. Besides that, there is now so little room or use for set speeches in our own language in any part of our English business, that I can see no pretence for this sort of exercise in our schools; unless it can be supposed, that the making of set Latin speeches should be the way to teach men to speak well in English *extempore*. The way to that, I should think rather to be this: that there should be proposed to young gentlemen rational and useful questions, suited to their age and capacities, and on subjects not wholly unknown to them, nor out of their way. Such as these, when they are ripe for exercises of this nature, they should *extempore*, or after a little meditation upon the spot, speak without penning any thing. For I ask, if we will examine the effects of this way of learning to speak well, who speak best in any business, when occasion calls them to it upon any debate, either those who have ac-

customed themselves to compose and write down beforehand what they would say ; or those, who, thinking only of the matter to understand that as well as they can, use themselves only to speak *extempore* ? and he that shall judge by this will be little apt to think, that the accustoming him to studied speeches and set compositions, is the way to fit a young gentleman for business.

But perhaps we shall be told, It is to improve and perfect them in the Latin tongue. It is true, that is their proper business at school ; but the making of Themes is not the way to it : that perplexes their brains about invention of things to be said, not about the signification of words to be learned ; and, when they are making a Theme, it is thoughts they search and sweat for, and not language. But the learning and mastery of a tongue, being uneasy and unpleasant enough in itself, should not be cumbered with any other difficulties, as is done in this way of proceeding. In fine, if boys invention be to be quickened by such exercise, let them make Themes in English, where they have facility and a command of words, and will better see what kind of thoughts they have, when put into their own language. And if the Latin tongue be to be learned, let it be done the easiest way, without toiling and disgusting the mind by so uneasy an employment as that of making speeches joined to it.

VERSES.

If these may be any reasons against children's making Latin themes at school, I have much more to say, and of more weight, against their making Verses; Verses of any sort: for if he has no genius to Poetry, it is the most unreasonable thing in the world to torment a child, and waste his time, about that which can never succeed; and if he have a poetic vein, it is to me the strangest thing in the world, that the father should desire or suffer it to be cherished or improved. Methinks the parents should labour to have it stifled and suppressed as much as may be; and I know not what reason a father can have to wish his son a poet, who does not desire to have him bid defiance to all other callings and business: which is not yet the worst of the case; for if he prove a successful rhymers, and gets once the reputation of a Wit, I desire it may be considered what company and places he is like to spend his time in, nay, and estate too: for it is very seldom seen, that any one discovers mines of gold or silver in Parnassus. It is a pleasant air, but a barren soil; and there are very few instances of those who have added to their patrimony by any thing they have reaped from thence. Poetry and gaming, which usually go together, are alike in this too, that they seldom

bring any advantage but to those who have nothing else to live on. Men of estates almost constantly go away losers; and it is well if they escape at a cheaper rate than their whole estates, or the greatest part of them. If therefore you would not have your son the fiddle to every jovial company, without whom the Sparks could not relish their wine, nor know how to pass an afternoon idly; if you would not have him waste his time and estate to divert others, and condemn the dirty acres left him by his ancestors; I do not think you will much care he should be a Poet, or that his school-master should enter him in versifying. But yet, if any one will think poetry a desirable quality in his son, and that the study of it would raise his fancy and parts; he must needs yet confess, that to that end, reading the excellent Greek and Roman poets is of more use than making bad verses of his own, in a language that is not his own. And he, whose design it is to excel in English poetry, would not, I guess, think the way to it were to make his first essays in Latin verses.

Of reciting MEMORITER.

Another thing, very ordinary in the vulgar method of grammar-schools, there is, of which I see no use at all, unless it be to baulk young

young lads in the way to learning languages, which, in my opinion, should be made as easy and pleasant as may be; and that which was painful in it, as much as possible, quite removed. That which I mean, and here I complain of, is, their being forced to learn by heart great parcels of the authors which are taught them; wherein I can discover no advantage at all, especially to the business they are upon. Languages are to be learned only by reading and talking, and not by scraps of authors got by heart; which, when a man's head is stuffed with, he has got the rust furniture of a pedant, and it is the ready way to make him one; than which there is nothing less becoming a gentleman. For what can be more ridiculous, than to mix the rich and handsome thoughts and sayings of others with a deal of poor stuff of his own? which is thereby the more exposed, and has no other grace in it, nor will otherwise recommend the speaker, than a thread-bare russet coat would, that was set off with large patches of scarlet and glittering brocade. Indeed, where a passage comes in the way whose matter is worth remembrance, and the expression of it very close and excellent, (as there are many such in the ancient authors) it may not be amiss to lodge it in the mind of young scholars; and, with such admirable strokes of those great masters, sometimes exercise the memory of school-boys. But their

learning of their lessons by heart as they happen to fall out in their books, without choice or distinction, I know not what it serves for, but to mispend their time and pains, and give them a disgust and aversion to their books, wherein they find nothing but useless trouble.

I hear it is said, That children should be employed in getting things by heart, to exercise and improve their memories. I could wish this were said with as much authority of reason, as it is with forwardness of assurance; and that this practice were established upon good observation, more than old custom: for it is evident, that strength of memory is owing to an happy constitution, and not to any habitual improvement got by exercise. It is true, what the mind is intent upon, and, for fear of letting it slip, often imprints afresh on itself by frequent reflection; that, it is apt to retain, but still according to its own natural strength of retention. An impression made on bees-wax or lead will not last so long as on brass or steel. Indeed, if it be renewed often, it may last the longer; but every new reflecting on it is a new impression; and it is from thence one is to reckon, if one would know how long the mind retains it. But the learning pages of Latin by heart no more fits the memory for retention of any thing else, than the graving of one sentence in lead makes it the more capable of retaining firmly any

any other characters. If such a sort of exercise of the memory were able to give it strength and improve our parts, Players of all other people must needs have the best memories, and be the best company. But whether the scraps they have got into their heads this way make them remember other things the better ; and whether their parts be improved proportionably to the pains they have taken, in getting by heart other's sayings, experience will shew. Memory is so necessary to all parts and conditions of life, and so little to be done without it, that we are not to fear it should grow dull and useless for want of exercise, if exercise would make it grow stronger. But I fear, this faculty of the mind is not capable of much help and amendment in general, by any exercise or endeavour of ours ; at least, not by that used upon this pretence in grammar-schools. And if Xerxes was able to call every common soldier by name in his army, that consisted of no less than an hundred thousand men ; I think it may be guessed, he got not this wonderful ability by learning his lessons by heart, when he was a boy. This method of exercising and improving the memory, by toilsome repetitions without book of what they read, is, I think, little used in the Education of princes ; which, if it had that advantage which is talked of, should be as little neglected in them as in the meanest school-boys : princes having as much need

need of good memories as any men living; and have generally an equal share in this faculty with other men, though it has never been taken care of this way. What the mind is intent upon, and careful of, That it remembers best; and for the reason above-mentioned: to which, if method and order be joined, all is done, I think, that can be for the help of a weak memory; and he that will take any other way to do it, especially that of charging it with a train of other people's words which he that learns cares not for, will, I guess, scarce find the profit answer half the time and pains employed in it.

I do not mean hereby, that there should be no exercise given to children's memories. I think their memories should be employed, but not in learning by rote whole pages out of books, which, the lesson being once said and that task over, are delivered up again to oblivion, and neglected for ever. This mends neither the memory, nor the mind. What they should learn by heart out of authors, I have above mentioned: and such wise and useful sentences being once given in charge to their memories, they should never be suffered to forget again, but be often called to account for them; whereby, besides the use those sayings may be to them in their future life, as so many good rules and observations, they will be taught to reflect often, and bethink themselves what they have to

remember ; which is the only way to make the memory quick and useful. The custom of frequent reflection will keep their minds from running adrift, and call their thoughts home from useless unattentive roving : and therefore, I think, it may do well, to give them something every day to remember ; but something still that is in itself worth the remembering, and what you would never have out of mind, whenever you call, or they themselves search, for it. This will oblige them often to turn their thoughts inwards, than which you cannot wish them a better intellectual habit.

By whom LATIN is to be taught.

But under whose care soever a child is put to be taught, during the tender and flexible years of his life, this is certain, it should be one who thinks Latin and languages the least part of education ; one who, knowing how much virtue and a well-tempered soul is to be preferred to any sort of learning or language, makes it his chief business to form the mind of his scholars, and give that a right disposition : which, if once got, though all the rest should be neglected, would in due time produce all the rest ; and which, if it be not got and settled, so as to keep out ill and vicious habits, Languages and Sciences, and all the other accomplishments of Education, will be to

to no purpose, but to make the worse or more dangerous man. And indeed, whatever stir there is made about getting of Latin as the great and difficult business, his mother may teach it him herself, if she will but spend two or three hours in a day with him, and make him read the Evangelists in Latin to her: for she need but buy a Latin Testament; and, having got some body to mark the last syllable but one, where it is long, in words above two syllables, (which is enough to regulate her pronunciation, and accenting the words) read daily in the Gospels, and then let her avoid understanding them in Latin if she can. And when she understands the Evangelists in Latin, let her in the same manner read *Æsop's* fables, and so proceed on to *Eutropius*, *Justin*, and other such books. I do not mention this, as an imagination of what I fancy may do; but as of a thing I have known done, and the Latin tongue with ease got this way.

But, to return to what I was saying: he that takes on him the charge of bringing up young men, especially young gentlemen, should have something more in him than Latin; more than even a knowledge in the liberal Sciencies: he should be a person of eminent virtue and prudence; and, with good sense, have good humour, and the skill to carry himself with gravity, ease, and kindness, in a constant conversation with his pupils.

But

But of this I have spoken at large in another place *.

At the same time that he is learning French and Latin, a child, as has been said above, may also be entered in Arithmetic, Geography, Chronology, History, and Geometry too. For if these be taught him in French or Latin; when he begins once to understand either of those tongues, he will get a knowledge in these sciences, and the language to boot.

GEOGRAPHY.

Geography, I think, should be begun with: for the learning of the figure of the globe, the situation and boundaries of the four parts of the world, and that of particular kingdoms and countries, being only an exercise of the eyes and memory; a child with pleasure will learn, and retain them. And this is so certain, that I now live in the house with a child whom his mother has so well instructed this way in Geography, that he knew the limits of the four quarters of the world; could readily point, being asked, to any country upon the globe, or any county in the map of England; knew all the great rivers, promontories, straits, and bays in the world; and could find the Longitude and Latitude of any place; before he was six years

* See page 26, et seq.

old. These things, that he will thus learn by sight and have by rote in his memory, are not all, I confess, that he is to learn upon the globes. But yet it is a good step and preparation to it; and will make the remainder much easier, when his judgement is grown ripe enough for it: besides that, it gets so much time now; and, by the pleasure of knowing things, leads him on insensibly to the gaining of languages.

ARITHMETIC.

When he has the natural parts of the globe well fixed in his memory, it may then be time to begin Arithmetic. By the natural parts of the globe, I mean several positions of the parts of the earth, and sea, under different names and distinctions of countries, not coming yet to those artificial and imaginary lines, which have been invented, and are only supposed, for the better improvement of that science.

Arithmetic is the easiest, and consequently the first sort of abstract reasoning, which the mind commonly bears, or accustoms itself to, and is of so general use in all parts of life and business, that scarce any thing is to be done without it. This is certain, a man cannot have too much of it, nor too perfectly: he should therefore begin to be exercised in counting, as soon, and as far, as he

is capable of it; and do something in it every day, until he is master of the art of Numbers. When he understands Addition and Subtraction, he may then be advanced farther in Geography; and after he is acquainted with the Poles, Zones, Parallel Circles, and Meridians, be taught Longitude and Latitude, and by them be made to understand the use of maps; and by the numbers placed on their sides, to know the respective situation of countries, and how to find them out on the terrestrial globe.

ASTRONOMY.

When he can readily do this, he may then be entered in the celestial globe; and, there going over all the Circles again, with a more particular observation of the Ecliptic or Zodiac, to fix them all very clearly and distinctly in his mind, he may be taught the figure and position of the several constellations, which may be shewed him first upon the Globe, and then in the Heavens.

When that is done, and he knows pretty well the constellations of this our hemisphere, it may be time to give him some notions of this our Planetary world; and to that purpose, it may not be amiss to make him a draught of the Copernican system, and therein explain to him the situation of the planets, and their respective distances from the sun,

sun, the centre of their revolutions. This will prepare him to understand the motion and theory of the planets the most easy and natural way. For since astronomers no longer doubt of the motion of the planets about the sun, it is fit he should proceed upon that hypothesis; which is not only the simplest and least perplexed for a learner, but also the likeliest to be true in itself. But in this, as in all other parts of instruction, great care must be taken with children, to begin with that which is plain and simple, and to teach them as little as can be at once; and settle that well in their heads, before you proceed to the next, or any thing new in that science. Give them first one simple idea, and see that they take it right, and perfectly comprehend it before you go any farther; and then add some other simple idea, which lies next in your way to what you aim at; and so proceeding by gentle and insensible steps, children, without confusion and amazement, will have their understandings opened, and their thoughts extended farther than could have been expected. And when any one has learned any thing himself, there is no such way to fix it in his memory, and to encourage him to go on, as to set him to teach it others.

GEOMETRY.

When he has once got such an acquaintance with the globes as is above-mentioned, he

he may be fit to be tried in a little Geometry; wherein I think the first six books of *Euclid* enough for him to be taught. For I am in some doubt whether more, to a man of business, be necessary or useful. At least, if he have a genius and inclination to it, being entered so far by his tutor, he will be able to go on of himself without a teacher.

The Globes therefore must be studied, and that diligently; and I think they may be begun at six years of age, if the tutor will be but careful to distinguish what the child is capable of knowing, and what not; for which this may be a rule that perhaps will go a pretty way, viz. that children may be taught any thing that falls under their senses, especially their sight, as far as their memories only are exercised: and thus a child very young may learn, Which is the *Æquator*, which the *Meridian*, which *Europe*, and which *England*, &c. upon the globes, as soon almost as he knows the rooms of the house he lives in; if there be taken not to teach him too much at once, nor to set him upon a new part till that which he is upon be perfectly learned, and fixed in his memory.

CHRONOLOGY.

With Geography, Chronology ought to go hand in hand. I mean the general part of it, so that he may have in his mind a view

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of

of the whole current of time, and the several considerable Epochs that are made use of in history. Without these two, History, which is the great mistress of prudence and civil knowledge, and ought to be the proper study of a gentleman, or man of business in the world; without Geography and Chronology, I say, History will be very ill retained and very little useful; but be only a jumble of matters of fact, confusedly heaped together without order or instruction. It is by these two, that the actions of mankind are ranked into their proper places of times and countries under which circumstances they are not only much easier kept in the memory; but, that natural order only, are capable to afford those observations, which make a man the better, and the abler, for reading them.

When I speak of Chronology as a science he should be perfect in, I do not mean the little controversies that are in it. These are endless; and most of them of so little importance to a gentleman, as not to deserve to be enquired into, were they capable of an exact decision. And therefore, all that learned noise and dust of the Chronologist is wholly to be avoided. The most useful book I have seen in that part of learning is a small treatise of *Strauchius*, which is printed in twelves, under the title of *Breviarium Chronologicum*, out of which may be selected all that is necessary to be taught a young gentleman concerning Chronology.

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Chronology; for, all that is in that treatise, a learner need not be cumbered with. He has him the most remarkable or usual epochs reduced all to that of the Julian period; which is the easiest, plainest, and best method, that can be made use of in Chronology. To this treatise of *Strauchius*, *Belvicus's* Tables may be added, as a book to be turned to on all occasions.

HISTORY.

As nothing teaches, so nothing delights, more than History. The first of these recommends it to the study of grown men, the other makes me think it the fittest for a young man; who, as soon as he is instructed in Chronology, and acquainted with the several epochs in use in this part of the world, and then reduce them to the Julian period, should then have some Latin History put into his hands. The choice should be directed by the plainness of the style: For where-ever he begins, Chronology will keep it from confusion; and the pleasantness of the subject inducing him to read, the language will insensibly be got without that terrible vexation and heaviness which children suffer, where they are put into books beyond their capacity, such as are the Roman orators and poets, only to learn the Roman language. When he has reading mastered the easier, such perhaps

as *Justin, Eutropius, Quintus Curtius*, &c. the next degree to these will give him great trouble: and thus by a gradual progress from the plainest and easiest Historians, may at last come to read the most difficult and sublime of the Latin authors, such are *Tully, Virgil, and Horace*.

ETHICS.

The knowledge of Virtue, all along from the beginning, in all the instances he is capable of, being taught him more by practice than rules, and the love of reputation, instead of satisfying his appetite, being made habitual in him, I know not whether he should read any other discourses of Morals, but what he finds in the Bible, or have a system of Ethics put into his hand, till he can read *Tully's Offices*; not as a school-boy to learn Latin, but as one that would be formed in the principles and precepts of virtue, for the conduct of his life.

CIVIL-LAW.

When he has pretty well digested *Tully's Offices*, and added to it *Puffendorf de Officiis Hominis & Civis*, it may be seasonable to add to him upon *Grotius de Jure Belli & Pacis*, which perhaps is the better of the two, or *Puffendorf de Jure Naturali & Gentium*; where

will be instructed in the natural rights of men, and the original and foundations of society, and the duties resulting from thence. This general part of Civil-Law and history are studies which a gentleman should not merely touch at, but constantly dwell upon, and never have done with. A virtuous and well-behaved young man, that is well-versed in the general part of the Civil-Law, (which concerns not the chicane of private cases, but the affairs and intercourse of civilized nations in general, grounded upon principles of reason,) understands Latin well; and can write with a good hand, one may turn loose into the world, with great assurance that he will find employment and esteem every where.

COMMON-LAW.

It would be strange to suppose an English gentleman should be ignorant of the Law of his country. This, whatever station he is in, is so requisite, that from a justice of the Peace, to a minister of State, I know no place he can well fill without it. I do not mean the chicanery, or wrangling and captious part, of the Law: a gentleman, whose business is to seek the true measures of right and wrong, (and not the arts how to avoid doing the one, and secure himself in doing the other) ought to be as far from such a study of the Law, as a philosopher is concerned diligently to apply himself to

that wherein he may be serviceable to his country. And to that purpose, I think the right way for a gentleman to study our Law, which he does not design for his calling, is to take a view of our English constitution and government in the ancient books of the Common-Law, and some more modern writers, who out of them have given an account of this government: And, having got a true idea of that, then to read our history and with it join in every king's reign the Laws then made. This will give an insight into the reason of our Statutes, and shew the true ground upon which they came to be made, and what weight they ought to have

RHETORIC and LOGIC.

Rhetoric and Logic being the arts, that in the ordinary method usually follow immediately after Grammar, it may perhaps be wondered that I have said so little of them. The reason is, because of the little advantage young people receive by them; for I have seldom or never observed any one to get the skill of reasoning well, or speaking handsomely, by studying those rules which pretend to teach it: and therefore, I would have a young gentleman take a view of them in the shortest systems that could be found without dwelling long on the contemplation and study of those formalities. Right reason

g is founded on something else than the predicaments and Predicables, and does not consist in talking in mode and figure itself. But it is beside my present business to enlarge upon this speculation. To come therefore to what we have in hand : if you would have your son reason well, let him read *Chillingworth*; and if you would have him speak well, let him be conversant in *Tully*, to give him the true idea of Eloquence; and let him read those things that are well written in English, to perfect his style in the purity of our language.

If the use and end of right reasoning be to have right notions and a right judgement of things, to distinguish betwixt truth and falsehood, right and wrong, and to act accordingly; be sure not to let your son be bred up in the art and formality of disputing, either practising it himself, or admiring it in others : unless, instead of an able man, you desire to have him an insignificant wrangler, opiniatre in discourse, and priding himself in contradicting others; or, which is worse, questioning every thing, and thinking there is no such thing as truth to be sought, but only victory, in disputing. There cannot be any thing so disingenuous; so misbecoming a gentleman, or any one who pretends to be a rational creature; as not to yield to plain reason, and the conviction of clear arguments. Is there any thing more inconsistent with ci-

vil conversation, and the end of all debate, than not to take an answer, though never so full and satisfactory; but still to go on with the dispute, as long as equivocal sounds can furnish [a *medius terminus*,] a term to wrangle with on the one side; or a distinction on the other, whether pertinent or impertinent, sense or nonsense, agreeing with, or contrary to what he had said before, it matters not. For this, in short, is the way and perfection of Logical disputes; that the Opponent never takes any answer, nor the Respondent ever yields to any argument. This neither of them must do, whatever becomes of truth or knowledge, unless he will pass for a poor baffled wretch, and lie under the disgrace of not being able to maintain whatever he has once affirmed, which is the great aim and glory in disputing. Truth is to be found and supported by a mature and due consideration of things themselves, and not by artificial terms and ways of arguing: these lead not men so much into the discovery of truth, as into a captious and fallacious use of doubtful words; which is the most useless and most offensive way of talking, and such as least suits a gentleman or a lover of truth, of any thing in the world.

There can scarce be a greater defect in a gentleman than not to express himself well, either in writing or speaking. But yet I think I may ask my reader, Whether he doth not

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know a great many who live upon their estates, and so with the name should have the qualities of gentlemen, who cannot so much as tell a story as they should, much less speak clearly and persuasively in any business. This I think not to be so much their fault, as the fault of their Education; for I must, without partiality, do my countrymen this right, that where they apply themselves, I see none of their neighbours out-go them. They have been taught Rhetoric; but yet never taught how to express themselves handsomely, with their tongues or pens, in the language they are always to use; as if the names of the figures, that embellish'd the discourses of those who understood the art of speaking, were the very art and skill of speaking well. This, as all other things of practice, is to be learned not by a few or a great many rules given; but by exercise and application, according to good rules, or rather patterns, until habits are got, and a facility of doing it well.

STYLE.

Agreeable to this, perhaps it might not be amiss, to make children, as soon as they are capable of it, often to tell a story of any thing they know; and to correct at first the most remarkable fault they are guilty of, in their way of putting it together. When that fault is cured, then to shew them the next; and

and so on, until one after another, all, at least the gross ones, are mended. When they can tell tales pretty well, then it may be time to make them write them. The fables of *Æsop*, the only book almost that I know fit for children, may afford them matter for this exercise of writing English, as well as for reading and translating to enter them in the Latin tongue. When they are got past the faults of Grammar, and can join in a continued coherent discourse the several parts of a story, without bald and unhandsome forms of transition (as is usual) often repeated; he that desires to perfect them yet farther in this; which is the first step to speaking well and needs no invention, may have recourse to *Tully*; and by putting in practice those rules which that master of eloquence gives in his first book *de Inventione*, § 20, make them know wherein the skill and graces of an handsome narrative, according to the several subjects and designs of it, lie. Of each of which rules fit examples may be found out, and therein they may be shewn how others have practised them. The ancient Classic authors afford plenty of such examples, which they should be made not only to translate, but have set before them as patterns for their daily imitation.

When they understand how to write English with due connexion, propriety, and order, and are pretty well masters of a tolerable narrative

narrative style, they may be advanced to writing of Letters; wherein they should not be put upon any strains of wit or compliment, but taught to express their own plain easy sense, without any incoherence, confusion, or roughness. And when they are perfect in this, they may, to raise their thoughts, have set before them the example of *Voiture's* Letters for the entertainment of their friends at a distance; with letters of compliment, mirth, rally, or diversion; and *Tully's* Epistles, as the best pattern, whether for business or conversation. The writing of letters has so much to do in all the occurrences of human life, that no gentleman can avoid shewing himself in this kind of writing. Occasions will daily force him to make this use of his pen, which, besides the consequences that his well or ill managing of it in his affairs often draws after it, always lays him open to a severer examination of his breeding, sense, and abilities, than oral discourses; whose transient faults, dying for the most part with the sound that gives them life, and so not subject to a strict review, more easily escape observation and censure.

Had the methods of Education been directed to their right end, one would have thought this, so necessary a part, could not have been neglected; whilst themes and verses in Latin, of no use at all, were so constantly every where pressed, to the racking of

of children's inventions beyond their strength, and hindering their chearful progress in learning the tongues, by unnatural difficulties. But custom has so ordained it; and who dares disobey? And would it not be very unreasonable to require of a learned country school-master (who has all the tropes and figures in *Farnaby's Rhetoric* at his fingers ends) to teach his scholar to express himself handsomely in English; when it appears to be so little his business or thought, that the boy's mother (despised, it is like, as illiterate for not having read a system of Logic and Rhetoric) out-does him in it?

ENGLISH.

To write and speak correctly gives a grace, and gains a favourable attention to what one has to say; and since it is English, that an English gentleman will have constant use of, that is the language he should chiefly cultivate, and wherein most care should be taken to polish and perfect his Style. To speak or write better Latin than English may make a man be talked of; but he would find it more to his purpose to express himself well in his own tongue, that he uses every moment, than to have the vain commendation of others for a very insignificant quality. This I find universally neglected, and no care taken any where to improve young men in their own lan-

language, that they may thoroughly understand and be masters of it. If any one among us have a facility or purity more than ordinary in his mother-tongue, it is owing to chance, or his genius; or any thing rather than to his education, or any care of his teacher. To mind what English his pupil speaks or writes is below the dignity of one bred up amongst Greek and Latin, though he have but little of them himself. These are the learned languages, fit only for learned men to meddle with and teach; English is the language of the illiterate vulgar: though yet we see the polity of some of our neighbours * hath not thought it beneath the public care, to promote and reward the improvement of their own language. Polishing and enriching their tongue is no small business amongst them; it hath colleges and stipends appointed it, and there is raised amongst them a great ambition and emulation of writing correctly in it. And we see what they are come to by it; and how far they have spread one of the worst languages, possibly, in this part of the world, if we look upon it as it was in some few reigns backwards, whatever it be now. The great men among the Romans were daily exercising themselves in their own language; and we find yet upon record the names of orators, who taught some of their

* The French, who have an academy for this purpose.

Emperors

Emperors Latin, though it were their mother-tongue.

It is plain the Greeks were yet more nice in theirs. All other speech was barbarous to them but their own ; and no foreign language appears to have been studied or valued amongst that learned and acute people, though it be past doubt that they borrowed their learning and philosophy from abroad.

I am not here speaking against Greek and Latin : I think they ought to be studied, and the Latin at least understood well, by every gentleman. But whatever foreign languages a young man meddles with, (and the more he knows the better) that which he should critically study, and labour to get a facility, clearness, and elegancy to express himself in, should be his own ; and to this purpose, he should daily be exercised in it.

NATURAL PHILOSOPHY.

Natural Philosophy, as a speculative science, I imagine we have none ; and, perhaps, I may think I have reason to say, we never shall be able to make a Science of it. The works of Nature are contrived by a wisdom, and operate by ways, too far surpassing our faculties to discover, or capacities to conceive, for us ever to be able to reduce them into a science. Natural Philosophy being the knowledge of the principles, properties and operations

ions of things as they are in themselves; I imagine there are two parts of it, one comprehending Spirits, with their nature and qualities; and the other Bodies. The first of these is usually referred to Metaphysics: but under what title soever the consideration of Spirits comes, I think it ought to go before the study of Matter and Body; not as a science that can be methodized into a system, and treated of upon principles of knowledge; but as an enlargement of our minds towards a truer and fuller comprehension of the Intellectual World, to which we are led both by reason and revelation. And since the clearest and largest discoveries we have of other Spirits, besides God and our own souls, is imparted to us from heaven by revelation; I think the information that, at least, young people should have of them, should be taken from that revelation. To this purpose, I conclude it would be well, if there were made a good history of the Bible, for young people to read; wherein if every thing that is fit to be put into it were laid down in its due order of time, and several things omitted which are suited only to riper age, that confusion which is usually produced by promiscuous reading of the Scripture, as it lies now bound up in our Bibles, would be avoided; and also this other good obtained that by reading of it constantly, there would be instilled into the minds of children a notion and belief of Spirits, they having so much to do in

in all the transactions of that history ; which will be a good preparation to the study of Bodies. For, without the notion and allowance of Spirits, our philosophy will be lame and defective in one main part of it, when it leaves out the contemplation of the most excellent and powerful part of the Creation.

Of this history of the Bible, I think too it will be well if there were a short and plain epitomè made, containing the chief and most material heads for children to be conversant in as soon as they can read. This, though it will lead them early into some notion of Spirits ; yet it is not contrary to what I have said elsewhere*, That I would not have children troubled, whilst young, with notions of Spirits : whereby my meaning was, That I think it inconvenient that their yet tender minds should receive early impressions of Goblins, Spectres, and Apparitions, wherewith their maids and those about them are apt to fright them into a compliance with their orders ; which often proves a great inconvenience to them all their lives after, by subjecting their minds to frights, fearful apprehensions, weakness, and superstition. This, when coming abroad into the world and conversation, they grow weary and ashamed of ; and it not seldom happens, that to make, as they think, a thorough cure, and ease themselves of a load which has sat so heavy on them, they throw away the thoughts

* See p. 200, et seq. of Locke's "Thoughts concerning Education," 12mo. 1752.

of all Spirits together, and to run into the
 other, but worse, extreme.
 The reason why I would have this pre-
 judice to the study of Bodies, and the doctrine
 of the Scriptures well imbibed before young
 men be entered into Natural Philosophy, is,
 because matter being a thing that all our
 senses are constantly conversant with, it is so
 apt to possess the mind, and exclude all other
 beings but matter, that prejudice grounded
 on such principles often leaves no room for
 the admittance of Spirits, or the allowing any
 such thing as immaterial Beings in *rerum na-*
tura; when yet it is evident that, by mere
 matter and motion, none of the great phae-
 nomena of nature can be resolved; to in-
 stance but in that common one of Gravity,
 which I think impossible to be explained by
 any natural operation of matter, or any other
 law of motion; but by the positive Will of a
 superior Being to ordering it. And therefore,
 since the Deluge cannot be well explained
 without admitting something out of the ordi-
 nary course of Nature, I propose it to be
 considered, Whether God's altering the centre
 of gravity in the earth for a time, (a thing as
 intelligible as gravity itself, which, perhaps,
 a little variation of causes unknown to us
 would produce) will not more easily account
 for Noah's flood than any hypothesis yet
 made use of to solve it. I hear the great
 objection to this is, that it would produce but

a partial deluge. But the alteration of the centre of gravity once allowed, it is no hard matter to conceive that the Divine Power might make the centre of gravity (placed at a due distance from the centre of the earth) move round it in a convenient space of time; whereby the flood would become universal; and, as I think, answer all the phænomena of the deluge as delivered by *Moses* at an easier rate, than those many hard suppositions that are made use of to explain it. But this is not a place for that argument; which is here only mentioned by the bye, to shew the necessity of having recourse to something beyond bare matter and its motion, in the explication of Nature: to which the notions of spirit and their power, as delivered in the Bible where so much is attributed to their operation, may be a fit preparative; reserving to a fitter opportunity a fuller explication of this hypothesis, the application of it to all the parts of the deluge, and any difficulties that can be supposed in the history of the flood, as recorded in the Scripture.

But to return to the study of Natural Philosophy. Though the world be full of systems of it, yet I cannot say I know any one which can be taught a young man as Science wherein he may be sure to find truth and certainty, which is what all sciences give an expectation of. I do not hence conclude that none of them are to be read. It is necessary

necessary for a gentleman, in this learned age,
 to look into some of them to fit himself for
 conversation: but whether that of *Des Cartes*
 be put into his hands, as that which is most
 in fashion, or it be thought fit to give him a
 short view of that and several others also; I
 think, the systems of Natural Philosophy that
 have obtained in this part of the world are to
 be read more to know the Hypotheses, and
 to understand the terms and ways of talking
 of the several sects, than with hopes to gain
 thereby a comprehensive, scientific, and sa-
 tisfactory knowledge of the works of Nature.
 Only this may be said, that the modern Cor-
 ruscularians talk, in most things, more intel-
 ligibly than the Peripatetics, who possessed
 the schools immediately before them. He
 that would look farther back, and acquaint
 himself with the several opinions of the An-
 cients, may consult Dr. Cudworth's Intel-
 lectual System; wherein that very learned au-
 thor hath with such accuracy and judgement
 collected and explained the opinions of the
 Greek philosophers, that what principles they
 built on, and what were the chief hypotheses
 that divided them, is better to be seen in him
 than any where else that I know. But I
 could not deter any one from the study of
 Nature, because all the knowledge we have,
 possibly can have of it, cannot be brought
 to a science. There are very many things
 of it, that are convenient and necessary to be

known to a gentleman; and a great many others, that will abundantly reward the pains of the curious with delight and advantage. But these, I think, are rather to be found amongst such writers as have employed themselves in making rational experiments and observations, than in starting barely speculative systems. Such writings therefore, as many of Mr. Boyle's are, with others that have written of Husbandry, Planting, Gardening, and the like, may be fit for a gentleman, when he has a little acquainted himself with some of the systems of the Natural Philosophy in fashion.

Though the systems of Physics that I have met with afford little encouragement to look for certainty of science in any treatise, which shall pretend to give us a body of Natural Philosophy from the first principles of bodies in general; yet the incomparable Mr. Newton has shewn how far Mathematics, applied to some parts of Nature, may, upon principles that matter of fact justifies, carry us in the knowledge of some, as I may so call them, particular provinces of the incomprehensible Universe. And if others could give us so good and clear an account of other parts of Nature, as he has of this our planetary world and the most considerable phenomena observable in it, in his admirable book, *Philosophiæ Naturalis Principia Mathematica*; we might, in time, hope to be furnished with

more

more true and certain knowledge in several parts of this stupendous machine, than hitherto we could have expected. And though there are very few that have Mathematics enough to understand his demonstrations; yet the most accurate mathematicians who have examined them allowing them to be such, this book will deserve to be read, and give no small light and pleasure to those, who (willing to understand the motions, properties, and operations of the great masses of matter in this our solar system) will but carefully mind his conclusions, which may be depended on as propositions well proved.

GREEK.

This is, in short, what I have thought concerning a young gentleman's studies; wherein it will possibly be wondered that I should omit Greek; since amongst the Grecians is to be found the original, as it were, and foundation of all that learning which we have in this part of the world. I grant it so; and will add, That no man can pass for a scholar that is ignorant of the Greek tongue. But I am not here considering the Education of a professed scholar; but of a gentleman, to whom Latin and French, as the world now goes, is by every one acknowledged to be necessary. When he comes to be a man, if he has a mind to carry his studies farther,

and look into the Greek learning, he will then easily get that tongue himself; and if he has not that inclination, his learning of it under a tutor will be but lost labour, and much of his time and pains spent in that, which will be neglected and thrown away as soon as he is at liberty. For how many are there of an hundred, even amongst scholars themselves, who retain the Greek they carried from school; or ever improve it to a familiar reading, and perfect understanding, of Greek authors?

To conclude this part which concerns a young gentleman's studies, his tutor should remember, that his business is not so much to teach him all that is knowable, as to raise in him a love and esteem of knowledge; and to put him in the right way of knowing, and improving himself when he has a mind to it.

The thoughts of a judicious author on the subject of Languages, I shall here give the reader, as near as I can, in his own way of expressing them. He says, * "One can scarce burden children too much with the knowledge of languages. They are useful to men of all conditions, and they equally open them the entrance, either to the most profound, or the more easy and entertaining parts of learning. If this irksome study be put off to a little more advanced

* *La Bruyere, Moeurs de ce siecle. p. 577, 662.*

age, young men either have not resolution enough to apply to it out of choice, or steadiness to carry it on. And if any one has the gift of perseverance, it is not without the inconvenience of spending that time upon Languages, which is destined to other uses: And he confines to the study of Words that age of his life that is above it, and requires Things; at least, it is the losing the best and beautifullest season of one's life. This large foundation of languages cannot be well laid, but when every thing makes an easy and deep impression on the mind; when the memory is fresh, ready, and tenacious; when the head and heart are as yet free from cares, passions, and designs; and those on whom the child depends have authority enough to keep him close to a long-continued application. I am persuaded that the small number of truly learned, and the multitude of superficial pretenders, is owing to the neglect of this."

I think every body will agree, with this observing gentleman, that Languages are the proper study of our first years. But it is to be considered by the parents and tutors, what tongues it is fit the child should learn. For it must be confessed, that it is fruitless pains and loss of time to learn a language, which, in the course of life that he is designed to, he is never like to make use of; or which one

may guess by his temper he will wholly neglect and lose again, as soon as an approach to manhood, setting him free from a governor, shall put him into the hands of his own inclination ; which is not likely to allot any of his time to the cultivating the learned tongues, or dispose him to mind any other language but what daily use, or some particular necessity, shall force him upon.

But yet, for the sake of those who are designed to be scholars, I will add what the same author subjoins to make good his foregoing remark. It will deserve to be considered by all who desire to be truly learned ; and therefore may be a fit rule for tutors to inculcate, and leave with their pupils to guide their future studies.

“ The study (says he) of the original
 “ Text can never be sufficiently recommend-
 “ ed. It is the shortest, surest, and most
 “ agreeable way to all sorts of learning. Draw
 “ from the spring-head, and take not things
 “ at second hand. Let the writings of the
 “ great masters be never laid aside ; dwell
 “ upon them, settle them in your mind,
 “ and cite them upon occasion ; make it your
 “ business thoroughly to understand them in
 “ their full extent, and in all their circum-
 “ stances : acquaint yourself fully with the
 “ principles of original authors ; bring them
 “ to a consistency, and then do you yourself
 “ make your deductions. In this state were
 “ the

“ the first Commentators ; and do not you
 “ rest until you bring yourself to the same.
 “ Content not yourself with those borrowed
 “ lights ; nor guide yourself by their views,
 “ but where your own fails you, and leaves
 “ you in the dark. Their explications are
 “ not yours, and will give you the slip. On
 “ the contrary, your own observations are
 “ the product of your own mind ; where
 “ they will abide, and be ready at hand upon
 “ all occasions, in converse, consultation, and
 “ dispute. Lose not the pleasure it is to see
 “ that you were not stopped in your read-
 “ ing, but by difficulties that are invincible,
 “ where the Commentators and Scholiasts
 “ themselves are at a stand, and have nothing
 “ to say ; those copious expositors of other
 “ places, who, with a vain and pompous
 “ over-flow of learning poured out on pas-
 “ sages plain and easy in themselves, are very
 “ free of their words and pains where there
 “ is no need. Convince yourself fully by
 “ thus ordering your studies, that it is no-
 “ thing but men’s laziness, which hath en-
 “ couraged pedantry, to cram rather than
 “ enrich libraries, and to bury good authors
 “ under heaps of Notes and Commentaries ;
 “ and you will perceive that sloth herein hath
 “ acted against itself and its own interest,
 “ by multiplying reading and enquiries,
 “ and increasing the pains it endeavoured to
 “ avoid.”

This,

This, though it may seem to concern none but direct scholars, is of so great moment for the right ordering of their Education and studies, that I hope I shall not be blamed for inserting it here; especially if it be considered, that it may be of use to gentlemen too, when at any time they have a mind to go deeper than the surface, and get to themselves a solid, satisfactory, and masterly insight into any part of learning.

METHOD.

Order and constancy are said to make the great difference between one man and another: this I am sure, nothing so much clears a learner's way, helps him so much on in it, and makes him go so easy and so far in any enquiry, as a good Method. His governor should take pains to make him sensible of this; accustom him to order, and teach him Method in all the applications of his thoughts; shew him wherein it lies, and the advantages of it; acquaint him with the several sorts of it, either from general to particulars, or from particulars to what is more general; exercise him in both of them; and make him see in what cases each different Method is most proper, and to what ends it best serves.

In history the order of time should govern; in philosophical enquiries that of nature, which in all progression is to go from the

the place one is then in, to that which joins and lies next to it ; and so it is in the mind, from the knowledge it stands possessed of already, to that which lies next and is coherent to it, and so on to what it aims at, by the simplest and most uncompounded parts it can divide the matter into. To this purpose, it will be of great use to his pupil to accustom him to distinguish well, that is, to have distinct notions where-ever the mind can find any real difference ; but as carefully to avoid distinctions in terms, where he has not distinct and different clear ideas.

DANCING.

Besides what is to be had from study and books, there are other accomplishments, necessary for a gentleman, to be got by exercise ; and to which time is to be allowed, and for which masters must be had.

Dancing, being that which gives to graceful motions all the life, and, above all things, manliness and a becoming confidence to young children ; I think it cannot be learned too early, after they are once of an age and strength capable of it. But you must be sure to have a good master, that knows and can teach what is graceful and becoming, and what gives a freedom and easiness to all the motions of the body. One that teaches not this is worse than none at all ; natural unfashion-

fashionableness being much better than apish, affected postures : and I think it much more passable to put off the hat, and make a leg, like an honest country-gentleman, than like an ill-fashioned dancing-master. For as for the jigging part, and the figures of dances, I count that little or nothing, farther than as it tends to perfect graceful carriage.

MUSIC.

Music is thought to have some affinity with dancing, and a good hand upon some instruments is by many people mightily valued. But it wastes so much of a young man's time to gain but a moderate skill in it, and engages him often in such odd company, that many think it much better spared ; and I have, amongst men of parts and business, so seldom heard any one commended or esteemed for having an excellency in Music, that, amongst all those things that ever came into the list of accomplishments, I think I may give it the last place. Our short lives will not serve us for the attainment of all things ; nor can our minds be always intent on something to be learned. The weakness of our constitutions, both of mind and body, requires that we should be often unbent : and he, that will make a good use of any part of his life, must allow a large portion of it to recreation. At least, this must not be denied to young people ;

ble ; unless whilst you with too much haste make them old, you have the displeasure to set them in their graves, or a second childhood, sooner than you could wish. And therefore, I think, that the time and pains allotted to serious improvements should be employed about things of most use and consequence ; and that too in the methods the most easy and short, that could be at any rate obtained : and, perhaps, it would be none of the least secrets of Education, to make the exercises of the body and mind the Recreation one to another. I doubt not but that something might be done in it by a prudent man, that would well consider the temper and inclination of his pupil. For he that is wearied either with study or dancing does not desire presently to go to sleep, but to do something else which may divert and delight him. But this must be always remembered, that nothing can come into the account of Recreation that is not done with delight.

FENCING and RIDING.

Fencing, and Riding the great horse, are looked upon as so necessary parts of breeding, that it would be thought a great omission to neglect them ; the latter of the two, being for the most part to be learned only in great towns, is one of the best exercises for health which

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is to be had in those places of ease and luxury, and, upon that account, makes a fit part of a young gentleman's employment during his abode there. And, as far as it conduces to give a man a firm and graceful seat on horse-back, and to make him able to teach his horse to stop and turn quick and to rest on his haunches, is of use to a gentleman both in peace and war. But whether it be of moment enough to be made a business of, and deserve to take up more of his time than should barely for his health be employed at due intervals in some such vigorous exercise, I shall leave to the discretion of parents and tutors; who will do well to remember, in all the parts of Education, that most time and application is to be bestowed on that which is like to be of greatest consequence, and frequentest use, in the ordinary course and occurrences of that life the young man is designed for.

As for Fencing, it seems to be a good exercise for health, but dangerous to the life; the confidence of their skill being apt to engage in quarrels those that think they have learned to use their swords. This presumption makes them often more touchy than needs, on point of honour, and slight or no provocations. Young men in their warm blood are forward to think they have in vain learned to fence, if they never shew their skill and courage in a duel; and they seem

to have reason. But how many sad tragedies that reason has been the occasion of, the tears of many a mother can witness. A man that cannot fence will be more careful to keep out of bullies and gamesters company; and will not be half so apt to stand upon punctilio's, nor to give affronts, or fiercely justify them when given, which is that which usually makes the quarrel. And when a man is in the field, a moderate skill in Fencing rather exposes him to the sword of his enemy, than secures him from it. And certainly a man of courage who cannot fence at all, and therefore will put all upon one thrust, and not stand parrying, has the odds against a moderate fencer; especially if he has any skill in wrestling. And therefore, if any provision be to be made against such accidents, and a man be to prepare his son for duels, I had much rather mine should be a good Wrestler than an ordinary fencer; which is the most a gentleman can attain to in it, unless he will be constantly in the fencing-school, and every day exercising. But since fencing, and riding the great horse, are so generally looked upon as necessary qualifications in the breeding of a gentleman, it will be hard wholly to deny any one of that rank these marks of distinction. I shall leave it therefore to the father to consider, how far the temper of his son, and the station he is like to be in, will allow or encourage him to comply

comply with fashions, which, having very little to do with civil life, were yet formerly unknown to the most warlike nations; and seem to have added little of force or courage to those who have received them; unless we think martial skill or prowess have been improved by duelling, with which fencing came into, and with which, I presume, it will go out, of the world.

These are my present thoughts concerning Learning and Accomplishments. The great business of all is Virtue and Wisdom!

Nullum numen abest si sit Prudentia.

Teach him to get a mastery over his inclinations, and submit his appetite to reason. This being obtained, and by constant practice settled into habit, the hardest part of the task is over. To bring a young man to this, I know nothing which so much contributes as the love of praise and commendation, which should therefore be instilled into him by all arts imaginable. Make his mind as sensible of credit and shame as may be; and when you have done that, you have put a principle into him which will influence his actions when you are not by, to which the fear of a little smart of a rod is not comparable, and which will be the proper stock whereon afterwards to graft the true principles of morality and religion.

TRAVAIL, or LABOUR.

I have one thing more to add, which as soon as I mention, I shall run the danger of being suspected to have forgot what I am about, and what I have above-written concerning education, all tending towards a gentleman's calling, with which a trade seems wholly inconsistent. And yet, I cannot forbear to say, I would have him learn a trade, a manual trade; nay, two or three, but one more particularly.

The busy inclination of children being always to be directed to something that may be useful to them, the advantages proposed from that they are set about may be considered of two kinds: 1. Where the skill itself that is got by exercise is worth the having. Thus not only in Languages and learned sciences, but in Painting, Turning, Gardening, tempering and working in iron, and other useful Arts, is worth the having.

Where the exercise itself, without any consideration, is necessary or useful for health. Knowledge in some things is so necessary to be got by children whilst they are young, that some part of their time is to be allotted to their improvement in them, though those employments contribute nothing at all to their health: such are Reading and Writing, and all other sedentary studies for the cultivating

of the mind, which unavoidably take up a great part of gentlemen's time, quite from their cradles. Other manual Arts, which are both got and exercised by Labour, do more of them, by that exercise, not only increase our dexterity and skill, but contribute to our health too; especially such as employ us in the open air. In these, then, health and improvement may be joined together; and of these should some fit ones be chosen, to be made the recreations of one whose chief business is with books and study. In this choice, the age and inclination of the person is to be considered, and constraint always to be avoided in bringing him to it. For command and force may often create, but can never cure, an aversion: and whatever any one is brought to by compulsion, he will leave as soon as he can, and be little profited, and less recreated by, whilst he is at it.—

The great men among the Ancients understood very well how to reconcile manual Labour with affairs of state, and thought it no lessening to their dignity to make the one the recreation to the other. That, indeed, which seems most generally to have employed and diverted their spare hours, was Agriculture. Gideon among the Jews was taken from threshing, as well as Cincinnatus amongst the Romans from the plough, to command the armies of their countries against their enemies; and it is plain their dexterous handling of the

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flayl or the plough, and being good workmen with these tools, did not hinder their skill in arms, nor make them less able in the arts of war or government. They were great captains and statesmen, as well as husbandmen. Cato Major, who had with great reputation borne all the great offices of the commonwealth, has left us an evidence under his own hand, how much he was versed in country affairs; and, as I remember, Cyrus thought gardening so little beneath the dignity and grandeur of a throne, that he shewed Xenophon a large field of fruit-trees all of his own planting. The records of antiquity, both amongst Jews and Gentiles, are full of instances of this kind.—

RECREATIONS.

Recreation is not being idle, as every one may observe, but easing the wearied part by change of business: and he, that thinks Diversion may not lie in hard and painful labour, forgets the early rising, hard riding, heat, cold and hunger, of huntsmen; which is yet known to be the constant Recreation of men of the greatest condition.—

Play (wherein persons of condition, especially ladies, waste so much of their time) is a plain instance to me, that men cannot be perfectly idle; they must be doing something: for how else could they sit so many

hours toiling at that, which generally gives more vexation than delight to most people whilst they are actually engaged in it? It is certain, gaming leaves no satisfaction behind it to those, who reflect when it is over, and it no ways profits either body, or mind. As to their estates, if it strike so deep as to concern them, it is a trade then, and not a Recreation, wherein few that have any thing else to live on thrive; and at best, a thriving gamester has but a poor trade of it, who fills his pockets at the price of his reputation.

Recreation belongs not to people who are strangers to business, and are not wasted and wearied with the employment of their calling. The skill should be, so to order their time of Recreation, that it may relax and refresh the part that has been exercised and tired; and yet do something, which, besides the present delight and ease, may produce what will afterwards be profitable. It has been nothing but the vanity and pride of greatness and riches, that has brought unprofitable and dangerous Pastimes (as they are called) into fashion; and persuaded people into a belief, that the learning, or putting their hands to, any thing that was useful could not be a Diversion fit for a gentleman. This has been that which has given Cards, Dice, and Drinking so much credit in the world, and a great many throw away their spare hours in them through the prevalency of custom.

tom, and want of some better employment
 to fill up the vacancy of leisure, more than
 from any real delight that is to be found in
 them. They cannot bear the dead weight
 of unemployed time lying upon their hands,
 nor the uneasiness it is to do nothing at all ;
 and having never learned any laudable ma-
 nual art wherewith to divert themselves, they
 have recourse to those foolish or ill ways in
 use, to help off their time, which a rational
 man, until corrupted by custom, could find
 very little pleasure in.

I say not this, that I would never have a
 young gentleman accommodate himself to
 the innocent Diversions in fashion amongst
 those of his age and condition : I am so far
 from having him austere and morose to that
 degree ; that I would persuade him to more
 than ordinary complaisance for all the gaieties
 and diversions of those he converses with,
 and be averse or testy in nothing they should
 desire of him that might become a gentle-
 man, and an honest man. Though as to
 Cards and Dice, I think the safest and best
 way is never to learn any play upon them ;
 and so to be incapacitated for those dangerous
 temptations, and incroaching wasters of useful
 time.—If men from their youth were weaned
 from that sauntering humour, wherein some
 out of custom let a good part of their lives
 run uselessly away, without either business or
 recreation ; they would find time enough to

acquire dexterity and skill in hundreds of things, which, though remote from their proper callings, would not at all interfere with them. And therefore I think, for this as well as other reasons before-mentioned, a lazy, listless humour, that idly dreams away the day, is of all others the least to be indulged or permitted in young people. It is the proper state of one sick and out of order in his health, and is tolerable in no body else of what age or condition soever.—

MERCHANTS ACCOUNTS.

Though Merchants Accounts, be not a science likely to help a gentleman to get an estate; yet, possibly, there is not any thing of more use and efficacy to make him preserve the estate he has. It is seldom observed, that he who keeps an account of his income and expences, and thereby has constantly under view the course of his domestic affairs, lets them run to ruin : and I doubt not but many a man gets behind-hand before he is aware; or runs farther on, when he is once in; for want of this care, or the skill to do it. I would therefore advise all gentlemen to learn Merchants Accompts; and not to think it is a skill that belongs not to them, because it has received its name from, and has been chiefly practised by, men of traffic.—

TRAVEL.

TRAVELLING.

The last part usually in Education is Travelling, which is commonly thought to finish the work, and complete the gentleman. I confess travelling into foreign countries has great advantages; but the time usually chosen to send young men abroad is, I think, of all other that which renders them least capable of reaping those advantages. Those which are proposed, as to the main of them, may be reduced to these two: first, Language; secondly, an improvement in Wisdom and Prudence by seeing men, and conversing with people of tempers, customs, and ways of living different from one another, and especially from those of his parish and neighbourhood. But from sixteen to one-and-twenty, which is the ordinary time of Travelling, men are, of all their lives, the least suited to these improvements. The first season to get foreign languages and form the tongue to their true accents, I should think, should be from seven to fourteen or sixteen; and then too a tutor with them is useful and necessary, who may, with those languages, teach them other things. But to put them out of their parents view at a great distance under a governor, when they think themselves too much men to be governed by others, and yet have not prudence and experience enough to govern themselves;

selves; what is it, but to expose them to all the greatest dangers of their whole life, when they have the least fence and guard against them? Until that boiling boisterous part of life comes in, it may be hoped the tutor may have some authority; neither the stubbornness of age, nor the temptation or example of others, can take him from his tutor's conduct until fifteen or sixteen: but then, when he begins to consort himself with men, and thinks himself one; when he comes to relish and pride himself in manly vices, and thinks it a shame to be any longer under the controul and conduct of another; what can be hoped from even the most careful and discreet governor, when neither he has power to compel, nor his pupil a disposition to be persuaded; but on the contrary, has the advice of warm blood and prevailing fashion to hearken to, the temptations of his companions, just as wise as himself, rather than to the persuasions of his tutor, who is now looked on as the enemy to his freedom? And when is a man so like to miscarry, as when at the same time he is both raw and unruly? This is the season, of all his life, that most requires the eye and authority of his parents and friends to govern it. The flexibleness of the former part of man's age, not yet grown up to be headstrong, makes it more governable and safe; and in the after-part, reason and foresight begin a little to take place, and

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mind a man of his safety and improvement. The time, therefore, I should think the fittest for a young gentleman to be sent abroad would be, either when he is younger, under a tutor whom he might be the better for; or when he is some years older, without a governor, when he is of age to govern himself, and make observations of what he finds in other countries worthy his notice, and that might be of use to him after his return; and when too, being thoroughly acquainted with the laws and fashions, the natural and moral advantages and defects, of his own country, he has something to exchange with those abroad, from whose conversation he hoped to reap any knowledge.—

I confess, the knowledge of men is so great a skill, that it is not to be expected a young man should presently be perfect in it. But yet his going abroad is to little purpose, if Travelling does not sometimes open his eyes, make him cautious and wary, and accustom him to look beyond the outside; and, under the inoffensive guard of a civil and obliging carriage, keep himself free and safe in his conversation with strangers and all sort of people, without forfeiting their good opinion. He that is sent out to Travel at the age, and with the thoughts, of a man designing to improve himself, may get into the conversation and acquaintance of persons of condition where he comes; which, though

a thing of most advantage to a gentleman that Travels, yet I ask, amongst our young men that go abroad under tutors, What one is there of an hundred that ever visits any person of quality? much less makes an acquaintance with such, from whose conversation he may learn what is good-breeding in that country, and what is worth observation in it; though from such persons it is, one may learn more in one day, than in a year's rambling from one inn to another. Nor, indeed, is it to be wondered; for men of worth and parts will not easily admit the familiarity of boys, who yet need the care of a tutor; though a young gentleman and a stranger, appearing like a man, and shewing a desire to inform himself in the customs, manners, laws, and government of the country he is in, will find welcome assistance and entertainment, amongst the best and most knowing persons every where; who will be ready to receive, encourage, and countenance any ingenious and inquisitive foreigner.



Essays on EDUCATION

By the AUTHORS of the

Spectator, Tatler, and Guardian.

I AM very much at a loss to express, by any word that occurs to me in our language, that which is understood by *Indoles* in Latin. The natural disposition to any particular art, science, profession, or trade, is very much to be consulted in the care of youth; and studied by men for their own conduct, when they form to themselves any scheme of life. It is wonderfully hard indeed for a man to judge of his own capacity impartially: That may look great to me which may appear little to another; and I may be carried by fondness towards myself so far, as to attempt things too high for my talents and accomplishments. But it is not, methinks, so very

very difficult a matter to make a judgement of the abilities of others; especially of those who are in their infancy. My commonplace book directs me on this occasion to mention the dawning greatness of Alexander; who, being asked in his youth to contend for a prize in the Olympic games, answered, He would, if he had kings to run against him. Cassius, who was one of the conspirators against Cæsar, gave as great a proof of his temper, when in his childhood he struck a play-fellow, the son of Sylla, for saying, his father was master of the Roman people. Scipio is reported to have answered, (when some flatterers at supper were asking him, What the Romans should do for a General after his death?) 'Take Marius.' Marius was then a very boy, and had given no instances of his valour; but it was visible to Scipio from the manners of the youth, that he had a soul formed for the attempt and execution of great undertakings. I must confess, I have very often with much sorrow bewailed the misfortune of the children of Great-Britain, when I consider the ignorance and undiscerning of the generality of school-masters. The boasted liberty we talk of is but a mean reward for the long servitude, the many heart-aches and terrors, to which our childhood is exposed in going through a grammar-school. Many of these stupid tyrants exercise their cruelty, without any manner of distinction of

the capacities of children, or the intention of parents in their behalf. There are many excellent tempers which are worthy to be nourished and cultivated with all possible diligence and care, that were never designed to be acquainted with *Aristotle*, *Tully*, or *Virgil*; and there are as many who have capacities for understanding every word those great persons have written, and yet were not born to have any relish of their writings. For want of this common and obvious discerning in those who have the care of youth, we have so many hundred unaccountable creatures every age whipped up into great scholars, that are for ever near a right understanding, and will never arrive at it. These are the scandal of Letters; and these are generally the men who are to teach others. The sense of shame and honour is enough to keep the world itself in order, without corporal punishment, much more to train the minds of uncorrupted and innocent children. It happens, I doubt not, more than once in a year, that a lad is chastised for a blockhead, when it is good apprehension that makes him incapable of knowing what his teacher means. A brisk imagination very often may suggest an error, which a lad could not have fallen into, if he had been as heavy in conjecturing as his master in explaining; but there is no mercy even towards a wrong interpretation of

of his meaning; the sufferings of the scholar's body are to rectify the mistakes of His mind. I am confident, that no boy who will not be allured to Letters without blows, will ever be brought to any thing with them. A great or good mind must necessarily be the worse for such indignities; and it is a sad change to lose of its virtue for the improvement of its knowledge. No one who has gone through what they call a great school, but must remember to have seen children of excellent and ingenuous natures, (as has afterwards appeared in their manhood;) I say no man has passed through this way of Education, but must have seen an ingenuous creature, expiring with shame, with pale looks, beseeching sorrow, and silent tears, throw up his honest eyes, and kneel on his tender knees to an inexorable blockhead, to be forgiven the fault quantity of a word in making a Latin verse; the child is punished; and the next day he commits a like crime, and so a third, with the same consequence. I would fain ask any reasonable man, Whether this lad, in the simplicity of his native innocence, full of shame, and capable of any impression from the grace of soul, was not fitter for any purpose in this life, than after that spark of virtue is extinguished in him, though he is able to write twenty verses in an evening?

Seneca says, after his exalted way of talking, 'As the immortal Gods never learned

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any virtue, though they are endued with all that is good; so there are some men who have so natural a propensity to what they should follow, that they learn it almost as soon as they hear it. Plants and vegetables are cultivated into the production of finer fruit, than they would yield without that care; and we cannot entertain hopes of producing a tender conscious spirit into acts of virtue, without the same methods as is used to cut timber, or give new shape to a piece of stone.

It is wholly to this dreadful practice that we may attribute a certain hardness and ferocity, which some men, though liberally educated, carry about them in all their behaviour. To be bred like a gentleman, and punished like a malefactor, must, as we see it does, produce that illiberal sauciness which we see sometimes in men of Letters.

The Spartan boy who suffered the fox, which he had stolen and hid under his coat, to eat into his bowels, I dare say, had not half the wit or petulance which we learn at great schools among us: but the glorious sense of honour, or rather fear of shame, which he demonstrated in that action, was worth all the learning in the world without it.

It is, methinks, a very melancholy consideration, that a little negligence can spoil us, and that great industry is necessary to improve us:

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The most excellent natures are soon depreciated ; but evil tempers are long before they are exalted into good habits. To help this by punishments is the same thing, as killing a man, to cure him of a distemper ; when he comes to suffer punishment in that one circumstance, he is brought below the existence of a rational creature, and is in the state of a brute that moves only by the admonition of stripes. But since this custom of educating by the lash is suffered by the gentry of Great Britain, I would prevail only, that honest heavy lads may be dismissed from slavery sooner than they are at present ; and not whipped on to their fourteenth or fifteenth year, whether they expect any progress from them or not. Let the child's capacity be forthwith examined ; and he sent to some mechanic way of life, without respect to his birth, if nature designed him for nothing higher : let him go before he has innocently suffered, and is debased into a dereliction of mind for being, what it is no guilt to be, a plain man. I would not here be supposed to have said, That our learned men of either robe, who have been whipped at school, are not still men of noble and liberal minds ; but I am sure they had been much more so than they are, had they never suffered that infamy.

See Spectator, Vol. II. No. 157. T. 1711.

MR. SPECTATOR,

I send you this to congratulate your late choice of a subject, for treating of which you deserve public thanks; I mean that on those licensed tyrants the School-masters. If you can disarm them of their rods, you will certainly have your old age revered by all the young gentlemen of Great-Britain. You may boast, that the incomparably-wise Quintilian and you are of one mind in this particular. *Si cui est, says he, mens tam illiberalis ut oburgatione non corrigatur, is etiam ad plagas, ut pessima quæque mancipia, durabitur.*

If any child be of so disingenuous a nature as not to stand corrected by reproof, he, like the very worst of slaves, will be hardened even against blow. And in another place, *Pudet dicere in qua probra nefandi homines isto cadendi jure abutantur.* i. e. I blush to say how shamefully those wicked men abuse the power of correction.

I was bred myself, Sir, in a very great school, of which the master was a Welchman; but certainly descended from a Spanish family, as plainly appeared from his temper as well as his name. I leave you to judge, what sort of a School-master a Welchman engrafted on a Spaniard would make. So very dreadful had he made himself to me, that though it is above twenty years since I

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felt his heavy hand; yet still once a month at least I dream of him, so strong an impression did he make on my mind. It is a sign he has fully terrified me waking, who still continues to haunt me sleeping.

And yet I may say without vanity, that the business of the school was what I did without great difficulty; and I was not remarkably unlucky: and yet such was the master's severity, that once a month, or oftener, I suffered as much as would have satisfied the law of the land for a Petty Larceny.

Many a white and tender hand, which the fond mother had passionately kissed a thousand and a thousand times, have I seen whipped until it was covered with blood, perhaps for smiling, or for going a yard and a half out of a gate; or for writing an O for an A, or an A for an O; these were our great faults. Many a brave and noble spirit has been there broken; others have run from thence, and were never heard of afterwards. It is a worthy attempt to undertake the cause of distressed youth; and it is a noble piece of Knight-Errantry to enter the lists against so many armed pedagogues. It is pity but we had a Set of men, polite in their behaviour and method of teaching, who should be put into a condition of being above flattering, or fearing, the parents of those they instruct. We might then possibly see learning become a pleasure, and children

delighting themselves in that which they now abhor, for coming upon such hard terms to them. What would be still a greater happiness arising from the care of such instructors, would be, that we should have no more penitents, nor any bred to learning who had not genius for it.

The following Letter exhibits an amiable contrast to the above austere character.]

MR. SPECTATOR,

I am a boy of fourteen years of age, and have for this last year been under the tuition of a Doctor of Divinity. From the gentleman's great tenderness to me and friendship to my father, I am very happy in learning my book with pleasure. We never leave off our diversions any farther than to salute him a few hours of play, when he pleases to look on us. It is impossible for any of us to love our parents better than we do him. He never gives any of us an harsh word; and we think it the greatest punishment in the world, when he will not speak to any of us. My brother and I are both together inditing this letter: he is a year older than I am; but now ready to break his heart, that the Doctor has not taken any notice of him these three days. If you please to print this, he will see it, and, we hope, taking it for my

brother's earnest desire to be restored to favour; he will again smile upon him.*

[The four following Letters, which were written by the same hand, point out the errors in the common methods of Education; and prescribe suitable remedies and improvements in that important affair which requires the utmost care and concernment in parents and teachers.]

LETTER I.

SIR,

I have a long time expected, with great impatience, that you would enlarge upon the ordinary mistakes which are committed in the Education of children. I the more easily flattered myself that you would one time or other resume this consideration, because you tell us that your 168th † Paper was composed of a few broken hints; but finding myself hitherto disappointed, I have ventured to send you my own thoughts on this subject.

I remember Pericles, in his famous oration at the funeral of those Athenian young men who perished in the Samian expedition, has a thought very much celebrated by

* Spectator, Vol. II. No. 168.

† See the two letters inserted above.

eral ancient critics; namely, ' That the loss which the commonwealth suffered by the destruction of its youth, was like the loss which the year would suffer by the destruction of the spring.' The prejudice which the Public sustains, from a wrong Education of children, is an evil of the same nature; as it in a manner starves posterity, and defrauds our country of those persons who, with due care, might make an eminent figure in their respective posts of life.

I have seen a book written by *Juan Huartes*, a Spanish physician, entitled, *Examen de Ingenios*; wherein he lays it down as one of his first positions, ' That nothing but Nature can qualify a man for learning; and, that without a proper temperament for the particular art or science which he studies, his utmost pains and application, assisted by the ablest masters, will be to no purpose.'

He illustrates this by the example of Tully's son, Marcus, Cicero, in order to accomplish his son in that sort of learning, which he designed him, sent him to Athens, the most celebrated academy at that time in the world; and where a vast concourse, out of the most polite nations, could not but furnish the young gentleman with a multitude of great examples and accidents, that might insensibly have instructed him in his designed studies. He placed him under the care of Cratippus, who was one of

the greatest Philosophers of the age; and, if all the books which were at that time written had not been sufficient for his use, he composed others on purpose for him. Notwithstanding all this, History informs us that Marcus proved a mere blockhead; and that Nature, who it seems was even with the son for her prodigality to the father, rendered him incapable of improving by all the rules of Eloquence, the precepts of Philosophy, his own endeavours, and the most refined conversation in Athens. This author therefore proposes, that there should be certain Triers or Examiners appointed by the State, to inspect the genius of every particular boy, and to allot him the part that is most suitable to his natural talents.

Plato in one of his Dialogues tells us, that Socrates, who was the son of a midwife, used to say, 'That as his mother, though she was very skilful in her profession, could not deliver a woman unless she was first with child; so neither could he himself raise knowledge out of a mind, where Nature had not planted it.'

Accordingly, the method this Philosopher took, of instructing his scholars by several interrogatories or questions, was only helping the birth, and bringing their own thoughts to light.

The Spanish Doctor above-mentioned, as his speculations grow more refined, asserts

that every kind of wit has a particular science corresponding to it, and in which alone it can be truly excellent. As to those geniuses which may seem to have an equal aptitude to several things, he regards them as so many unfinished pieces of Nature, wrought off in haste.

There are, indeed, but very few to whom Nature has been so unkind, that they are not capable of shining in some science or other. There is a certain bias towards knowledge in every mind, which may be strengthened and improved by proper applications.

The story of Clavius is very well known: He was entered in a college of Jesuits; and, after having been tried at several parts of learning, was upon the point of being dismissed as an hopeless blockhead; until one of the Fathers took it into his head to make an assay of his parts in Geometry, which it seems hit his genius so luckily, that he afterwards became one of the greatest Mathematicians of the age. It is commonly thought that the sagacity of the Fathers, in discovering the talent of a young student, has not a little contributed to the figure which their Order has made in the world.

How different from this manner of Education is that which prevails in our own country? where nothing is more usual than to see forty or fifty boys of several ages, tempers, and inclinations, ranged together in the same

class; employed upon the same authors, and enjoined the same tasks. Whatever their natural genius may be, they are all to be made Poets, Orators, and Historians alike. They are all obliged to have the same capacity, to bring in the same tale of Verse, and to furnish out the same portion of Prose. Every boy is bound to have as good a memory as the Captain of the Form. To be brief, instead of adapting studies to the particular genius of a youth, we expect from the young man that he should adapt his genius to his studies. This, I must confess, is not so much to be imputed to the instructor as to the parent, who will never be brought to believe that his son is not capable of performing as much as his neighbour's, and that he may not make him whatever he has a mind to.

If the present age is more laudable than those which have gone before it in any particular, it is in that generous care which several well-disposed persons have taken in the Education of poor children; and as in these charity-schools there is no place left for the over-sweetening fondness of a parent, the directors of them would make them beneficial to the Public, if they considered the precept which I have been thus long inculcating. They might easily, by well examining the parts of those under their inspection, make a just distribution of them into proper classes and divisions; and allot to them this

on that particular study, as their genius qualifies them for professions, trades, handicrafts, or service by sea or land.

How is this kind of regulation wanting in the three great professions?

Dr. South, complaining of persons who look upon them Holy Orders, though altogether unqualified for the sacred function, says somewhere 'That many a man runs his head against a pulpit, who might have done his country excellent service at a plough-tail.'

In like manner many a lawyer, who makes but an indifferent figure at the Bar, might have made a very elegant waterman, and have shined at the Temple-stairs, though he can get no business in the house.

I have known a corn-cutter who, with a right Education, would have been an excellent physician,

To descend lower, are not our streets filled with sagacious dray-men, and politicians in liveries? We have several tailors of six foot high; and meet with many a broad pair of shoulders that are thrown away upon a barber, when perhaps, at the same time, we see a pigmy porter reeling under a burden, who might have managed a needle with great dexterity, or have snapped his fingers with great ease to himself, and advantage to the Public.

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of The Spartans, though they acted with the spirit which I am here speaking of, carried it much farther than what I propose; among them, it was not lawful for the father to bring up his children after his own fancy. As soon as they were seven years old, they were listed in several companies, and disciplined by the Public. The old men were spectators of their performances, who often raised quarrels among them, and set them at strife with one another; that by those early discoveries they might see how their several talents lay, and, without any regard to their quality, dispose of them accordingly for the service of the commonwealth. By this means Sparta soon became the mistress of Greece, and famous through the whole world for her civil and military discipline.

If you think this letter deserves a place among your Speculations, I may perhaps trouble you with some other thoughts on the same subject.

LETTER II.

S I R,

I send you, according to my promise, some farther thoughts on the Education of youth; in which I intend to discuss that famous question, "Whether the Education at a pub-

lic school, or under a private tutor, is to be preferred?"

As some of the greatest men in most ages have been of very different opinions in this matter, I shall give a short account of what I think may be best urged on both sides, and afterwards leave every person to determine for himself.

It is certain from Suetonius, that the Romans thought the Education of children a business properly belonging to the parents themselves; and Plutarch, in the life of Marcus Cato, tells us, that as soon as his son was capable of learning, Cato would suffer no body to teach him but himself; though he had a servant named Chilo, who was an excellent Grammarian, and who taught a great many other youths.

On the contrary, the Greeks seemed more inclined to public schools and seminaries.

A private Education promises, in the first place, virtue and good breeding; a public school, manly assurance, and an early knowledge in the ways of the world.

Mr. Locke, in his celebrated treatise of Education, confesses that there are inconveniencies to be feared on both sides; "if, says he, I keep my son at home, he is in danger of becoming my young master: If I send him abroad, it is scarce possible to keep him from the reigning contagion of rudeness and vice. He will, perhaps, be more innocent

"innocent at home; but more ignorant of the world, and more sheepish when he comes abroad." However, as this learned author asserts, that virtue is much more difficult to be obtained than knowledge of the world, and that vice is a more stubborn, as well as a more dangerous, fault than sheepishness, he is altogether for a private Education; and the more so, because he does not see why a youth, with right management, might not attain the same assurance in his father's house, as at a public school. To this end, he advises parents to accustom their sons to whatever strange faces come to the house; to take them with them when they visit their neighbours; and to engage them in conversation with men of parts and breeding.

It may be objected to this method, that conversation is not the only thing necessary, but that unless it be a conversation with such as are in some measure their equals in parts and years, there can be no room for emulation, contention, and several of the most lively passions of the mind; which, without being sometimes moved by these means, may possibly contract a dulness and insensibility.

One of the greatest writers our nation ever produced observes, that a boy who forms parties, and makes himself popular in a school or a college, would act the same part with equal ease in a senate or a privy-council:

And

And Mr. Osborn, speaking like a man versed in the ways of the world, affirms, that the well laying and carrying on of a design to rob an orchard trains up a youth insensibly to caution, secrecy, and circumspection, and fits him for matters of greater importance.

In short, a private Education seems the most natural method for the forming of a virtuous man; a public Education for making a man of business. The first would furnish out a good subject for Plato's republic; the latter a member for a community over-run with artifice and corruption.

It must, however, be confessed, that a person at the head of a public school has sometimes so many boys under his direction, that it is impossible he should extend a due proportion of his care to each of them. This is however, in reality, the fault of the age; in which we often see twenty parents, who, though each expects his son should be made a scholar, are not contented altogether to make it worth while for any man of a liberal Education, to take upon him the care of their instruction.

In our great schools, indeed, this fault has been of late years rectified; so that we have at present not only ingenious men for the chief masters, but such as have proper ushers and assistants under them. I must nevertheless own, that, for want of the same encouragement in the country, we have many

a promising genius spoiled and abused in those little seminaries.

I am the more inclined to this opinion, having myself experienced the usage of two rural masters, each of them very unfit for the trust they took upon them to discharge. The first imposed much more upon me than my parts, though none of the weakest, could endure; and used me barbarously, for not performing impossibilities. The latter was of quite another temper; and a boy who would run upon his errands, wash his coffee-pot, or ring the bell, might have as little conversation with any of the Classics as he thought fit. I have known a lad of this place excused his exercise for assisting the cook-maid; and remember a neighbouring gentleman's son was among us five years, most of which time he employed in airing and watering our master's gray pad. I scorned to compound for my faults, by doing any of these elegant offices; and was accordingly the best scholar, and the worst used, of any boy in the school.

I shall conclude this discourse with an advantage mentioned by Quintilian, as accompanying a public way of Education, which I have not yet taken notice of; namely, that we very often contract such friendships at school, as are a service to us all the following parts of our lives.

I shall give you, under this head, a story very

very well known to several persons, and which you may depend upon as a real truth.

Every one, who is acquainted with Westminster-school, knows that there is a curtain which used to be drawn across the room, to separate the upper school from the lower. A youth happened, by some mischance, to tear the above-mentioned curtain: the severity of the master was too well known, for the criminal to expect any pardon for such a fault; so that the boy, who was of a meek temper, was terrified to death at the thoughts of his appearance, when his friend, who sat next to him, bade him be of good cheer, for that he would take the fault on himself. He kept his word accordingly. As soon as they were grown up to be men, the Civil war broke out, in which our two friends took the opposite sides; one of them followed the parliament, the other the royal party.

As their tempers were different, the youth who had torn the curtain endeavoured to raise himself on the civil list; and the other, who had borne the blame of it, on the military: The first succeeded so well, that he was in a short time made a judge under the Protector. The other was engaged in the unhappy enterprise of Penruddock and Grove in the West. I suppose, Sir, I need not acquaint you with the event of that undertaking. Every one knows that the royal party was routed, and all the heads of them, among whom

whom was the curtain-champion, imprisoned at Exeter. It happened to be his friend's lot at that time to go the western circuit: the trial of the rebels, as they were then called, was very short, and nothing now remained but to pass sentence on them; when the judge hearing the name of his old friend, and observing his face more attentively, which he had not seen for many years, asked him, if he was not formerly a Westminster-scholar. By the answer, he was soon convinced that it was his former generous friend; and, without saying any thing more at that time, made the best of his way to London, where employing all his power and interest with the Protector, he saved his friend from the fate of his unhappy associates.

The gentleman, whose life was thus preserved by the gratitude of his school-fellow, was afterwards the father of a son whom he lived to see promoted in the church, and who still deservedly fills one of the highest stations in it. *

L E T T E R I I I .

S I R,

You may please to remember that, in my last letter, I gave the best reasons that could be urged in favour of a private or public

* Spectator, Vol. IV. No. 313. X.

Education. Upon the whole it may perhaps be thought, that I seemed rather inclined to the latter; though at the same time I confessed that virtue, which ought to be our principal care, was more usually acquired in the former.

I intend therefore, in this letter, to offer such methods, by which I conceive boys might be made to improve in Virtue, as they advance in Letters.

I know, that in most of our public schools vice is punished and discouraged, whenever it is found out; but this is far from being sufficient, unless our youth are at the same time taught to form a right judgement of things, and to know what is properly virtue.

To this end, whenever they read the lives and actions of such men as have been famous in their generation, it should not be thought enough to make them barely understand so many Greek or Latin sentences; but they should be asked their opinion of such an action or saying, and obliged to give their reasons why they take it to be good or bad. By this means they would insensibly arrive at proper notions of courage, temperance, honour, and justice.

There must be great care taken, how the example of any particular person is recommended to them in gross; instead of which they ought to be taught wherein such a man, though great in some respects, was weak

weak and faulty in others. For want of this caution, a boy is often so dazzled with the lustre of a great character, that he confounds its beauties with its blemishes, and looks even upon the faulty parts of it with an eye of admiration.

I have often wondered how Alexander, who was naturally of a generous and merciful disposition, came to be guilty of so barbarous an action as that of dragging the governor of a town after his chariot. I know this is generally ascribed to his passion for Homer; but I lately met with a passage in Plutarch, which, if I am not much mistaken, still gives us a clearer light into the motives of this action. Plutarch tells us that Alexander in his youth had a master named Lysimachus, who, though he was a man destitute of all politeness, ingratiated himself both with Philip and his pupil; and became the second man at court by calling the king Peleus, the prince Achilles, and himself Phœnix. It is no wonder if Alexander, having been thus used not only to admire but to personate Achilles, should think it glorious to imitate him in this piece of cruelty and extravagance.

To carry this thought yet farther; I shall submit it to your consideration, whether instead of a theme or copy of verses, which are the usual Exercises (as they are called in the school-phrase) it would not be more proper, that a boy should be tasked, once or

twice a week, to write down his opinion of such persons and things as occur to him in his reading; that he should descant upon the actions of Turnus or Æneas; shew wherein they excelled, or were defective; censure or approve any particular action; observe how it might have been carried to a greater degree of perfection, and how it exceeded or fell short of another. He might at the same time mark what was moral in any speech, and how far it agreed with the character of the person speaking. This exercise would soon strengthen his judgement in what is blameable or praise-worthy, and give him an early seasoning of morality.

Next to those examples which may be met with in books, I very much approve Horace's way of setting before youth the infamous or honourable characters of their contemporaries: that poet tells us, this was the method his father made use of to incline him to any particular virtue, or give him an aversion to any particular vice. 'If, says Horace, my father advised me to live within bounds, and be contented with the fortune he should leave me; Do not you see, says he, the miserable condition of Burrus, and the son of Albus? let the misfortunes of those two wretches teach you to avoid luxury and extravagance. If he would inspire me with an abhorrence to debauchery; Do not, says he, make yourself like Sestanus,

‘ when you may be happy in the enjoyment
 ‘ of lawful pleasures. How scandalous, say
 ‘ he, is the character of Trebonius, who was
 ‘ lately caught in bed with another man’s
 ‘ wife?’ To illustrate the force of this method,
 ‘ the Poet adds, ‘ That as a headstrong
 ‘ patient, who will not at first follow his physician’s
 ‘ prescriptions, grows orderly when
 ‘ he hears that his neighbours die all about
 ‘ him; so youth is often frightened from vice
 ‘ by hearing the ill report it brings upon
 ‘ others.’

Xenophon’s schools of equity, in his story
 of Cyrus the Great, are sufficiently famous.
 He tells us, that the Persian children went
 to school, and employed their time as diligently
 in learning the principles of justice and
 sobriety, as the youth in other countries do
 to acquire the most difficult arts and sciences.
 Their governors spent most part of the day
 hearing their mutual accusations one against
 another, whether for violence, cheating, flattery,
 disorder, or ingratitude; and taught them how
 to give judgement against those, who were
 found to be any ways guilty of these crimes.
 I omit the story of the long and short coats
 for which Cyrus himself was punished, as the
 case equally known with any in Littleton.

The method, which Apuleius tells us the
 Indian Gymnosophists took to educate their
 disciples, is still more curious and remarkable.
 His words are as follow: ‘ When their disci-

ner is ready, before it is served up, the masters enquire of every particular scholar how he has employed his time since sun-rising; some of them answer, that having been chosen as arbiters between two persons, they have composed their differences and made them friends; some, that they have been executing the orders of their parents; and others, that they have either found out something new by their own application, or learned it from the instructions of their fellows: But if there happens to be any one among them, who cannot make it appear that he has employed the morning to advantage, he is immediately excluded from the company, and obliged to work while the rest are at dinner.'

It is not impossible, that from these several ways of producing virtue in the minds of boys, some general method might be invented. What I would endeavour to inculcate is, that our youth cannot be too soon taught the principles of virtue; seeing the first impressions which are made on the mind are always the strongest.

The Archbishop of Cambray makes Telemachus say, that though he was young in years, he was old in the art of knowing how to keep his own and his friends secrets. When my father, says the prince, went to the siege of Troy, he took me on his knees; and, after having embraced and blessed me,

as he was surrounded by all the nobles of Ithaca, 'O my friends, says he, into your hands I commit the Education of my son: if you ever loved his father, shew it in your care towards him; but above all, do not omit to form him just, sincere, and faithful in keeping a secret.' These words of my father, says Telemachus, were continually repeated to me by his friends in his absence; who made no scruple of communicating to me their uneasiness to see my mother surrounded with lovers, and the measures they designed to take on that occasion. He adds, that he was so ravished at being thus treated like a man, and at the confidence reposed in him, that he never once abused it; nor could all the insinuations of his father's rivals ever get him to betray what was committed to him under the seal of secrecy.

There is hardly any virtue, which a lad might not thus learn by practice and example.

I have heard of a good man who used, at certain times, to give his scholars six-pence a-piece, that they might tell him the next day how they had employed it. The third part was always to be laid out in charity; and every boy was blamed or commended, as he could make it appear he had chosen a fit object.

In short, nothing is more wanting to our public schools, than that the masters of them should use the same care in fashioning the man-

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manners of their scholars, as in forming their tongues to the learned languages. Wherever the former is omitted, I cannot help agreeing with Mr. Locke, that a man must have a strange value for words, when (preferring the languages of the Greeks and Romans to that which made them such brave men) he can think it worth while to hazard the innocence and virtue of his son for a little Greek and Latin. *

LETTER IV.

S I R,

I take the liberty to send you a fourth letter upon the Education of youth. In my last I gave you my thoughts about some particular tasks, which I conceived it might not be amiss to mix with their usual exercises, in order to give them an early seasoning of virtue; I shall in this propose some others, which I fancy might contribute to give them a right turn for the world, and enable them to make their way in it.

The design of learning is, as I take it, either to render a man an agreeable companion to himself, and teach him to support solitude with pleasure; or, if he is not born to an estate, to supply that defect, and furnish him with the means of acquiring one.

* Spectator, Vol. V. No. 337.

A person, who applies himself to learning with the first of these views, may be said to study for ornament; as he who proposes to himself the second, properly studies for use. The one does it to raise himself a fortune, the other to set off that which he is already possessed of. But as far the greater part of mankind are included in the latter class, I shall only propose some methods at present for the service of such, who expect to advance themselves in the world by their learning. In order to this, I shall premise, that many more estates have been acquired by little accomplishments than by extraordinary ones; those qualities which make the greatest figure in the eye of the world not being always the most useful in themselves, or the most advantageous to their owners.

The posts which require men of shining and uncommon parts to discharge them are so very few, that many a great Genius goes out of the world without ever having had an opportunity to exert himself; whereas persons of ordinary endowments meet with occasions fitted to their parts and capacities every day, in the common occurrences of life.

I am acquainted with two persons who were formerly school-fellows, and have been good friends ever since. One of them was not only thought an impenetrable blockhead at school, but still maintained his reputation

at the University; the other was the pride of his master, and the most celebrated person in the college of which he was a member. The man of genius is at present buried in a country parsonage of eight-score pounds a year; while the other, with the bare abilities of a common scrivener, has got an estate of above an hundred thousand pounds.

I fancy, from what I have said, it will almost appear a doubtful case to many a wealthy citizen, whether or no he ought to wish his son should be a great Genius; but this I am sure of, that nothing is more absurd than to give a lad the Education of one, whom Nature has not favoured with any particular marks of distinction.

The fault therefore of our grammar-schools is, that every boy is pushed on to works of genius; whereas it would be far more advantageous for the greatest part of them, to be taught such little practical arts and sciences as do not require any great share of parts to be master of them, and yet may come often into play during the course of a man's life.

Such are all the parts of practical Geometry. I have known a man contract a friendship with a minister of state, upon cutting a dial in his window; and remember a clergyman, who got one of the best benefices in the West of England by setting a country gentleman's affairs in some method, and giving him an exact survey of his estate.

While

While I am upon this subject, I cannot forbear mentioning a particular which is of use in every station of life, and which methinks every master should teach his scholars; I mean the writing of English Letters. To this end, instead of perplexing them with Latin epistles, themes, and verses, there might be a punctual correspondence established between two boys; who might act in any imaginary parts of business, or be allowed sometimes to give a range to their own fancies, and communicate to each other whatever trifles they thought fit, provided neither of them ever failed at the appointed time to answer his correspondent's letter.

I believe I may venture to affirm, that the generality of boys would find themselves more advantaged by this custom, when they come to be men, than by all the Greek and Latin their masters can teach them in seven or eight years.

The want of it is very visible in many learned persons, who, while they are admiring the styles of Demosthenes or Cicero, want phrases to express themselves on the most common occasions. I have seen a letter from one of these Latin orators, which would have been deservedly laughed at by a common attorney.

Under this head of writing, I cannot omit accompts and short-hand; which are learned with little pains, and very properly come
into

into the number of such Arts as I have been here recommending.

You must doubtless, Sir, observe, that I have hitherto chiefly insisted upon these things for such boys, as do not appear to have any thing extraordinary in their natural talents, and consequently are not qualified for the finer parts of learning; yet I believe I might carry this matter still farther, and venture to assert that a lad of genius has sometimes occasion for these little acquirements, to be as it were the fore-runners of his parts, and to introduce him into the world.

History is full of examples of persons, who, though they have had the largest abilities, have been obliged to insinuate themselves into the favour of great men by these trivial accomplishments; as the complete gentleman, in some of our modern comedies, makes his first advances to his mistress under the disguise of a painter, or a dancing-master.

The difference is, that in a lad of genius these are only so many accomplishments, which in another are essentials; the one diverts himself with them, the other works at them. In short, I look upon a great Genius, with these little additions, in the same light as I regard the Grand Seigneur; who is obliged, by an express command in the Alcoran, to learn and practise some handicraft trade. Though I need not to have gone for my instance farther than Germany, where
several

several Emperors have voluntarily done the same thing. Leopold the Last worked in wood; and I have heard, there are several handicraft works of his making to be seen at Vienna so neatly turned, that the best joiner in Europe might safely own them without any disgrace to his profession.

I would not be thought, by any thing I have said, to be against improving a boy's genius to the utmost pitch it can be carried. What I would endeavour to shew in this Essay, is, that there may be methods taken to make learning advantageous even to the meanest capacities. *

As I walked the other day in a fine garden, and observed the great variety of improvements in plants and flowers beyond what they otherwise would have been, I was naturally led into a reflection upon the advantages of Education, or modern culture; how many good qualities in the mind are lost, for want of the like due care in nursing and skilfully managing them; how many virtues are choked, by the multitude of weeds which are suffered to grow among them; how excellent parts are often starved and useless, by being planted in a wrong soil; and how very seldom these moral

seeds produce the noble fruits which might be expected from them, by a neglect of proper manuring, necessary pruning, and an artful management of our tender inclinations and first spring of life. These obvious speculations made me at length conclude, that there is a sort of vegetable principle in the mind of every man when he comes into the world. In infants the seeds lie buried and undiscovered, until after a while they sprout forth in a kind of rational Leaves, which are Words; and in due season the Flowers begin to appear in variety of beautiful colours, and all the gay pictures of youthful fancy and imagination; at last the Fruit knits and is formed, which is green perhaps first, and sour, unpleasant to the taste, and not fit to be gathered; until ripened by due care and application, it discovers itself in all the noble productions of Philosophy, Mathematics, close reasoning, and handsome argumentation: And these Fruits, when they arrive at just maturity, and are of a good kind, afford the most vigorous nourishment to the minds of men. I reflected farther on the intellectual Leaves before-mentioned, and found almost as great a variety among them as in the vegetable world. I could easily observe the smooth shining Italian Leaves; the nimble French Aspen, always in motion; the Greek and Latin Ever-greens; the Spanish Myrtle, the English Oak, the Scotch Thistle, the Irish Sham-

Shambroque, the prickly German and Dutch Holly, the Polish and Russian Nettle, besides a vast number of Exotics imported from Asia, Africa, and America. I saw several barren plants, which bore only leaves, without any hopes of flower or fruit: the leaves of some were fragrant and well-shaped, of others ill-scented and irregular. I wondered at a set of old whimsical Botanists, who spent their whole lives in the contemplation of some withered Ægyptian, Coptic, Armenian, or Chinese Leaves; while others made it their business to collect in voluminous herbals all the several leaves of some one tree. The flowers afford a most diverting entertainment, in a wonderful variety of figures, colours and scents; however, most of them withered soon, or at best are but Annuals. Some professed Florists make them their constant study and employment, and despise all fruit; and now and then a few fanciful people spend all their time in the cultivation of a single tulip, or a carnation: but the most agreeable amusement seems to be the well-choosing, mixing, and binding together these flowers in pleasing nosegays to present to ladies. The scent of Italian flowers is observed, like their other perfumes, to be too strong, and to hurt the brain; that of the French with glaring, gaudy colours, yet faint and languid; German and Northern flowers have little or no smell, or sometimes an unpleasant one. The

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Ancients had a secret to give a lasting beauty, colour, and sweetness to some of their choice flowers, which flourish to this day, and which few of the moderns can effect. These are becoming enough and agreeable in their season, and do often handsomely adorn an entertainment; but an over-fondness of them seems to be a disease. It rarely happens to find a plant vigorous enough, to have (like an orange-tree) at once beautiful shining leaves, fragrant flowers, and delicious nourishing fruit. *

I consider a human soul without Education, like marble in the quarry; which shews none of its inherent beauties, until the skill of the polisher fetches out the colours, makes the surface shine, and discovers every ornamental cloud, spot, and vein that runs through the body of it. Education, after the same manner, when it works upon a noble mind, draws out to view every latent virtue and perfection, which, without such helps, are never able to make their appearance.

If my reader will give me leave to change the allusion so soon upon him, I shall make use of the same instance, to illustrate the force of Education, which *Aristotle* has brought

to explain his doctrine of Substantial Forms; when he tells us, That a statue lies hid in a block of marble, and that the art of the statuary only clears away the superfluous matter, and removes the rubbish. The figure is in the stone; the sculptor only finds it. What sculpture is to a block of marble, Education is to an human soul. The philosopher, the saint, or the hero; the wise, the good, or the great man; very often lie hid and concealed in a Plebeian, which a proper Education might have dis-interred, and have brought to light. I am therefore much delighted with reading the accounts of savage nations, and with contemplating those virtues which are wild and uncultivated; to see courage exerting itself in fierceness, resolution in obstinacy, wisdom in cunning, patience in sufferings and despair.

Men's passions operate variously, and appear in different kinds of actions, according as they are more or less rectified and swayed by reason. When one hears of Negroes, who upon the death of their masters, or upon changing their service, hang themselves upon the next tree, as it frequently happens in our American plantations; who can forbear admiring their fidelity, though it expresses itself in so dreadful a manner? What might not that savage greatness of soul, which appears in these poor wretches on many occasions, be

raised

raised to, were it rightly cultivated? and what colour of excuse can there be for the contempt, with which we treat this part of our species? that we should not put them upon the common foot of humanity; that we should only set an insignificant fine upon the man who murders them; nay, that we should, as much as in us lies, cut them off from the prospects of happiness in another world as well as in this, and deny them that which we look upon as the proper means for attaining it?

Since I am engaged on this subject, I cannot forbear mentioning a story which I have lately heard, and which is so well attested that I have no manner of reason to suspect the truth of it. I may call it a kind of wild tragedy, that passed about twelve years ago at St. Christopher's, one of our British Leeward Islands. The negroes, who were the persons concerned in it, were all of them the slaves of a gentleman who is now in England.

This gentleman, among his negroes, had a young woman, who was looked upon as almost extraordinary Beauty by those of her own complexion. He had at the same time two young fellows, who were likewise negroes and slaves, remarkable for the comeliness of their persons, and for the friendship which they bore to one another. It unfortunately happened, that both of them fell in love with the female negro above-mention-

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ed;

ed; who would have been very glad to have taken either of them for her husband, provided they could agree between themselves which should be the man. But they were both so passionately in love with her, that neither of them could think of giving her up to his rival; and at the same time were so true to one another, that neither of them would think of gaining her without his friend's consent. The torments of these two lovers were the discourse of the family to which they belonged; who could not forbear observing the strange complications of passion which perplexed the hearts of the poor negroes, that often dropped expressions of the uneasiness they underwent, and how impossible it was for either of them ever to be happy.

After a long struggle between love and friendship, truth and jealousy, they one day took a walk together into a wood, carrying their mistress along with them; where, after an abundance of lamentations, they stabbed her to the heart, of which she immediately died. A slave, who was at his work not far from the place where this astonishing piece of cruelty was committed, hearing the shrieks of the dying person, ran to see what was the occasion of them. He there discovered the woman lying dead upon the ground, with the two negroes one on each side of her, kissing the dead corpse, weeping over it, and beating

ing their breasts in the utmost agonies of grief and despair. He immediately ran to the English family with the news of what he had seen ; who upon coming to the place saw the woman dead, and the two negroes expiring by her with wounds they had given themselves.

We see in this amazing instance of barbarity what strange disorders are bred in the minds of those men, whose passions are not regulated by virtue, and disciplined by reason. Though the action which I have recited is in itself full of guilt and horror, it proceeded from a temper of mind which might have produced very noble fruits, had it been informed and guided by a suitable Education.

It is therefore an unspeakable blessing to be born in those parts of the world, where wisdom and knowledge flourish ; though it must be confessed, there are, even in these parts, several poor uninstructed persons, who are but little above the inhabitants of those nations of which I have been here speaking ; as those who have had the advantages of a more liberal Education rise above one another by several different degrees of perfection. For to return to our statue in the block of marble ; we see it sometimes only begun to be chipped, sometimes rough-hewn, and but just sketched into an human figure ; sometimes we see the man appearing distinctly in all his limbs and features ; sometimes we find

the figure wrought up to a great elegance; but seldom meet with any, to which the hand of a Phidias or Praxiteles could not give several nice touches and finishings.

Discourses of morality, and reflexions upon human nature, are the best means we can make use of to improve our minds, and gain a true knowledge of ourselves; and consequently to recover our souls out of the vice, ignorance, and prejudice, which naturally cleave to them. I have all along professed myself in this Paper a promoter of these great ends; and I flatter myself that I do, from day to day, contribute something to the polishing of men's minds; at least my design is laudable, whatever the execution may be. I must confess, I am not a little encouraged in it by many letters *, which I receive from unknown hands, in approbation of my endeavours. †

Learning usually does but improve in us what Nature endowed us with ‡. He that wants good sense is unhappy in having it; for

* See the preceding Letters, numbered I. II. III. IV. of which the ingenious Mr. Budgel was the author.

† Spectator, Vol. III. No. 215. C.

‡ Horace, as appears by the following passage, is of the same opinion:

Doctrina----vim promouet insitam;

Reliquæ cultus pectora roborant. Hor. Lib. IV. Od. IV.

he has thereby more ways of exposing himself: and he that has sense knows that learning is not knowledge, but rather the art of using it *.——

I took much delight in turning over a bundle of Letters, which a gentleman's steward in the country had sent me some time ago. This parcel is a collection of Letters, written by the children of the family to which he belongs, to their father; and contain all the little passages of their lives, and the new ideas they received as their years advanced. There is in them an account of their diversions as well as their exercises; and what I thought very remarkable is, that two sons of the family, who now make considerable figures in the world, gave omens of that sort of character which they now bear, in the first rudiments of thought which they shew in their letters. Were one to point out a method of Education, one could not, methinks, frame one more pleasing or improving than this; where the children get an habit of communicating their thoughts and inclinations to their best friend, with so much freedom, that he can form schemes for their future life and conduct, from an observation of their tempers; and by that means be early enough in choosing their way of life, to make them forward in some art or science at an age, when others have not determined what profession to follow.

* Tatler, Vol. II. No. 58.

As to the persons concerned in this packet I am speaking of, they have given great proofs of the force of this conduct of their father in the effect it has had upon their lives and manners. The elder, who is a scholar, shewed from his infancy a propensity to polite studies, and has made a suitable progress in literature; but his learning is so well woven into his mind, that from the impressions of it he seems rather to have contracted an habit of life, than manner of discourse. To his books he seems to owe a good œconomy in his affairs, and a complacency in his manners; though in others, that way of Education has commonly a quite different effect. The epistles of the other son are full of accounts of what he thought most remarkable in his reading: He sends his father, for news, the last noble story he had read. I observe he is particularly touched with the conduct of Codrus; who plotted his own death, because the oracle had said, If he were not killed, the enemy should prevail over his country. Many other incidents in his little letters give omens of a soul capable of generous undertakings; and what makes it the more particular is, that this gentleman had in the present war * the honour and happiness of doing an action, for which only it was worth coming into the world. Their father is the most intimate friend they have

* This was written in the year 1710.

and they always consult him rather than any other, when any error has happened in their conduct through youth and inadvertency. The behaviour of this gentleman to his sons has made his life pass away with the pleasures of a second youth : for as the vexations which men receive from their children hasten the approach of age, and double the force of years ; so the comforts which they reap from them are balm to all other sorrows, and disappoint the injuries of time. Parents of children repeat their lives in their offspring ; and their concern for them is so near, that they feel all their sufferings and enjoyments, as much as if they regarded their own proper persons. *

‘ The following letter, says Mr. Bickerstaff, has laid before me many great and manifest evils in the world of Letters, which I had over-looked ; and it will require no small care and application to amend errors which are become so universal. The affectation of politeness is exposed in this epistle with a great deal of wit and discernment.’

[The abuses mentioned in this letter, which was written in 1710, still prevail among us in some degree ; and I have en-

* Tatler, Vol. III. No. 189.

deavoured to remedy it in the OBSERVATIONS, &c. at the end of this book. This ingenious author will add weight, by his authority, to what I have there advanced on this subject * ; which is a sufficient excuse for inserting this epistle.]

S I R,

There are some abuses among us of great consequence ; these are the deplorable ignorance that for some years has reigned among our English writers, the great depravity of our taste, and the continual corruption of our style. I say nothing of those who handle particular sciences, Divinity, Law, Physic, and the like ; I mean the traders in History, Politics, and the *Belles Lettres* ; together with those by whom books are not translated, but Done out of French, Latin, or other languages, and made English. I cannot but observe to you that, until of late years, a Grub-street book was always bound in sheep-skin, with suitable print and paper, the price never above a shilling, and taken off wholly by common tradesmen or country pedlars : but now they appear in all sizes and shapes, and in all places ; they are handed about from lapfuls in every coffee-house to persons of quality, are shewn in Westminster-hall and the court of Requests. You may see them gilt

* See Chap. VIII. of Orthography.

and in royal paper of five or six hundred pages, and rated accordingly. I would engage to furnish you with a catalogue of English books published, within the compass of seven years past, which at the first hand would cost you a hundred pounds ; wherein you shall not be able to find ten lines together of common Grammar, or common sense.

These two evils, ignorance, and want of taste, have produced a third ; I mean the corruption of our English tongue, which, without some timely remedy, will suffer more by the false refinements of twenty years past than it hath been improved in the foregoing hundred.

But instead of giving you a list of the late refinements crept into our language, I here send you the copy of a letter I received, some time ago, from a most accomplished person in this way of writing ; upon which I shall make some remarks. It is in these terms :

‘ S I R,

‘ I cou’d n’t get the things you sent for
 ‘ all about town—I tho’t to ha’ come down
 ‘ myself, and then I’d ha’ brôt ’em ; but I
 ‘ ha’n’t don’t, and I believe I can’t do’t, that’s
 ‘ pozz——Tom begins to gi’mself airs, be-
 ‘ cause he’s going with the plenipo’s——
 ‘ ’Tis said the French king will bamboozl
 ‘ us agên, which causes many speculations.
 ‘ The Jacks and others of that kidney are
 ‘ very

' very uppish and alert upon't, as you may
 ' see by their phizz's——Will Hazard has
 ' got the hipp, having lost to th' tune of five
 ' hundr'd pound, tho' he understands play
 ' very well, no body better. He has pro-
 ' mis't me, upon rep, to leave off play ; but
 ' you know 'tis a weakness he's too apt to give
 ' into, tho' he has as much wit as any man,
 ' no body more. He has lain incog ever
 ' since——The mobb's very quiet with us—
 ' I believe you tho't I banter'd you in my
 ' last like a country put——I shan't leave
 ' town this month, &c.'

This letter is, in every point, an admirable
 pattern of the present polite way of writing ;
 nor is it of less authority for being an epistle :
 you may gather every flower in it, with a
 thousand more of equal sweetness, from the
 books, pamphlets, and single papers offered
 us every day in the coffee-houses ; and these
 are the beauties introduced to supply the want
 of wit, sense, humour, and learning, which
 formerly were looked upon as qualifications
 for a writer. If a man of wit, who died
 forty years ago, were to rise from the grave
 on purpose, how would he be able to read this
 letter ? and after he had got through that dif-
 ficulty, how would he be able to understand
 it ? The first thing that strikes your eye is
 the Breaks at the end of almost every sen-
 tence, of which I know not the use, only
 that it is a refinement, and very frequently

prac-

practised. Then you will observe the Abbreviations and Elisions, by which consonants of the most obdurate sound are joined together, without one softening vowel to intervene; directly contrary to the example of the Greeks and Romans, altogether of the Gothic strain, and a natural tendency towards relapsing into barbarity, which delights in monosyllables and uniting of mute consonants, as is observable in all the northern languages. And this is still more visible in the next refinement, which consists in pronouncing the first syllable in a word that has many, and dismissing the rest; such as Phizz, Hipp, Mobb, pozz, Rep, and many more, when we are already so over-loaded with monosyllables, which are the disgrace of our language. Thus we cram one syllable, and cut off the rest; as the owl fattened her mice after she had bit off their legs, to prevent them from running away: and if ours be the same reason for maiming our words, it will certainly answer the end; for I am sure no other nation will desire to borrow them. Some words are hitherto but fairly split, and therefore only in their way to perfection; as Incog, and Plenipo; but in a short time, it is to be hoped, they will be farther docked to Inc. and Plen.

The third refinement observable in the letter I send you consists in the choice of certain words, invented by some petty fellows; such as Banter,

Banter, Bamboozle, Country put, and Kidney, as it is there applied; some of which are now struggling for the vogue, and others are in possession of it. I have done my utmost, for some years past, to stop the progress of Mobb and Banter; but have been plainly borne down by numbers, and betrayed by those who promised to assist me.

In the last place, you are to take notice of several choice phrases scattered through the letter; some of them tolerable enough, until they were worn to rags by servile imitators.

These are the false refinements in our style which you ought to correct, to expunge all words and phrases that are offensive to good sense, and to condemn those barbarous mutilations of vowels and syllables. In this last point, the usual pretence is, that they spell as they speak: a noble standard for language! to depend upon the caprice of every cockcomb, who, because words are the clothing of our thoughts, cuts them out and shapes them as he pleases, and changes them oftener than his dress. I believe all reasonable people would be content that such refiners were more sparing in their words, and liberal in their syllables. And upon this head, I should be glad you would bestow some advice upon several young readers in our churches; who, coming up from the University full fraught with admiration of our town-politeness, will
needs

needs correct the style of their Prayer-books.
 In reading the Absolution, they are very
 careful to say Pardons and Absolves; and in
 the prayer for the Royal family, it must be
 Endue 'um, Enrich 'um, Prosper 'um, and
 Bring 'um. Then in their sermons they use
 all the modern terms of art, Sham, Banter,
 Mob, Bubble, Bully, Cutting, Shuffling, and
 Palming; all which, and many more of the
 like stamp, as I have heard them often in
 the pulpit from such young Sophisters, so I
 have read them in some sermons.

I should be glad to see you the instrument
 of introducing into our style that simpli-
 city, which is the best and truest ornament
 of most things in life; which the politer ages
 always aimed at in their building and dress,
 (*simplex munditiis*) as well as their productions
 of wit. It is manifest that all new affected
 modes of speech, whether borrowed from
 the court, the town, or the theatre, are the
 first perishing parts in any language; and, as
 I could prove by many hundred instances,
 have been so in ours. The writings of
 Hooker, who was a country clergyman, and
 of Parsons the Jesuit, both in the reign of
 Queen Elizabeth, are in a style that, with
 very few allowances, would not offend any
 present reader; much more clear and intel-
 ligible than those of Sir Henry Wootton, Sir
 Robert Naunton, Osborn, Daniel the his-
 torian, and several others who writ later; but
 being

being men of the court, and affecting the phrases in fashion, they are often either not to be understood, or appear perfectly ridiculous *.

[The publication of the above epistle, in the Tatler, gave occasion to the following honest and sensible Letter, as Mr. Bickerstaff calls it, on the important subject of Education; which well deserves a place in this collection.]

S I R,

I am an old man retired from all acquaintance with the town, but what I have from your Papers, not the worst entertainment of my solitude; yet being still a well-wisher to my country, and the common-wealth of learning, *à qua confiteor nullam ætatis meæ partem abhorruisse*, and hoping the plain phrase in writing that was current in my younger days would have lasted for my time; I was startled at the picture of modern politeness transmitted by your ingenious correspondent, and grieved to see our sterling English language fallen into the hands of Clippers and Coiners. That mutilated epistle consisting of Hipp's, Rep's, and such like enormous curtailings, was a mortifying spectacle; but with the reserve of comfort to find this and

* Tatler, Vol. IV. No. 230.

other abuses of our mother-tongue, so pathetically complained of, and to the proper person for redressing them, the Censor of Great Britain.

He had before represented 'the deplorable ignorance that, for some years past, has reigned amongst our English writers, the great depravity of our taste, and the continual corruption of our style.' But, Sir, before you give yourself the trouble of prescribing remedies for these distempers, which you own will require the greatest care and application, give me leave (having long had my eye upon these mischiefs, and thoughts exercised about them) to mention what I humbly conceive to be the cause of them; and, in your friend Horace's words, *quo fonte derivata clades in patriam populumque fluxit.*

I take our corrupt ways of writing to proceed from the mistakes and wrong measures in our common methods of Education; which I always looked upon as one of our national grievances, and a singularity that, no less than our situation, renders us

—*penitus toto divisos orbe Britannos.*

A race of men from all the world disjoin'd.'

This put me upon consulting the most celebrated critics on that subject, to compare our practice with their precepts, and find where it was that we came short or went wide.

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But after all, I found our case required something more than those doctors had directed; and the principal defect of our English discipline to lie in the Initiatory part, which, although it needs the greatest care and skill, is usually left to the conduct of those blind guides, Chance and Ignorance.

I shall furnish you with but a single instance, pursuant to what your sagacious friend has said, that he 'could furnish you with a catalogue of English books which would cost you a hundred pounds at first hand, where- in you could not find ten lines together of common Grammar;' which is a necessary consequence of our mismanagement in that province.

For can any thing be more absurd than our way of proceeding in this part of literature; to push tender Wits into the intricate mazes of Grammar, and a Latin Grammar? to learn an unknown art by an unknown tongue? to carry them a dark round-about way to let them in at a back-door? Whereas by teaching them first the Grammar of their mother-tongue, so easy to be learned, their advance to the Grammars of Latin and Greek would be gradual and easy; but our precipitate way of hurrying them over such a gulph, before we have built them a bridge to it, is a shock to their weak understandings which they seldom, or very late, recover. In the mean time we wrong Nature, and sicken infants who want neither capacity nor will

will to learn, until we put them upon service beyond their strength; and then indeed we baulk them.

The liberal Arts and Sciences are all beautiful as the Graces; nor has Grammar, the severe mother of all, so frightful a face of her own: it is the vizard put upon it, that scares children. She is made to speak hard words that, to them, sound like conjuring. Let her talk intelligibly, and they will listen to her.

In this, I think, as on other accounts, we shew ourselves true Britons, always overlooking our natural advantages. It has been the practice of the wisest nations to learn their own language by stated rules, to avoid the confusion that would follow from leaving it to vulgar use. Our English tongue, says a learned man, is the most determinate in its construction, and reducible to the fewest rules: whatever language has less Grammar in it is not intelligible; and whatever language has more, all that it has more is superfluous; for which reasons, he would have it made the foundation of learning Latin and all other languages.

To speak and write without absurdity the language of one's country is commendable in persons of all stations, and to some indispensably necessary. To this purpose, I would recommend above all things the having a Grammar of our mother-tongue first taught

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in our schools ; which would facilitate our youths learning their Latin and Greek Grammars, with spare time for Arithmetic, Astronomy, Cosmography, History, &c. That would make them pass the spring of their life with profit and pleasure, that is now miserably spent in grammatical perplexities.

But here, methinks, I see the reader smile, and ready to ask me (as the lawyer did Sebastian Diego on his bequeathing rich legacies to the poor of the parish, Where are these mighty sums to be raised ?) Where is there such a Grammar to be had ? I will not answer, as he did, Even where your Worships please ; no, it is our good fortune to have such a Grammar * with notes now in the press, and to be published next Term.

A certain author brought a poem to Mr. Cowley for his perusal and judgement of the performance, which he demanded at the next visit with a poetaster's assurance ; and Mr. Cowley, with his usual modesty, desired that he would be pleased to look a little at the Grammar of it. To the Grammar of it what do you mean, Sir ; would you send me to school again ? Why Mr. H——, would it do you any harm ?

* This, I suppose, was the English Grammar published by John Brightland, with the approbation of Isaac Bickerstaff, Esq; the seventh edition of which was printed in 1746.

This put me on considering how this voyage of literature may be made with more safety and profit, expedition and delight; and at last, for compleating so good a service, to request your directions in so deplorable a case: hoping that, as you have had compassion on our over-grown coxcombs in concerns of less consequence, you will exert your charity towards innocents; and vouchsafe to be guardian to the children and youth of Great Britain in this important affair of Education, wherein mistakes and wrong measures have so often occasioned their aversion to books, that had otherwise proved the chief ornament and pleasure of their life. *

The following Essay shews the errors in our University Education.]

Since our success in worldly matters may be said to depend upon our Education, it will be very much to the purpose to enquire, if the foundations of our fortune could not be laid deeper and surer than they are? The Education of youth falls of necessity under the direction of those who, through a fondness to us and our abilities, as well as to their own unwarrantable conjectures, are very likely to be deceived; and the misery of it is that the poor creatures who are the suf-

* Tatler, Vol. IV. No. 234.

ferers upon wrong advances seldom find out the errors, until they become irretrievable.

As the greater number of all degrees and conditions have their Education at the Universities, the errors which I conceive to be in those places fall most naturally under the following observation.

The first mismanagement in these public nurseries is the calling together a number of pupils, of howsoever different ages, views and capacities, to the same lectures : but surely there can be no reason to think that a delicate tender babe, just weaned from the bosom of his mother ; indulged in all the impertinences of his heart's desire ; should be equally capable of receiving a lecture of Philosophy, with a hardy ruffian of full age, who has been occasionally scourged through some of the great schools ; groaned under constant rebuke and chastisement ; and maintained a ten years war with literature, under very strict and rugged discipline. I know the reader has pleased himself with an answer to this already, viz
 ' That an attention to the particular abilities
 ' and designs of the pupil cannot be expected
 ' from the trifling salary paid on such accounts
 The price indeed, which is thought a sufficient reward for any advantages a youth can receive from a man of learning, is an admirable consideration ; the enlarging which would not only encrease the care of tutoring but would be a very great encouragement

such as designed to take this province upon
 them, to furnish themselves with a more ex-
 tensive knowledge. As the case now stands,
 those of the first quality pay their tutors but
 a little above half so much as they do their
 footmen. What morality, what history,
 what taste of the modern languages? what,
 lastly, that can make a man happy or great,
 may not be expected in return for such an
 immense treasure? It is monstrous, indeed,
 that the men of the best estates and families
 are more solicitous about the tutelage of a fa-
 vourite dog or horse, than of their heirs male.

The next evil is the pedantical veneration
 that is maintained at the University for the
 Greek and Latin, which puts the youth
 upon such exercises, as many of them are
 incapable of performing with any tolerable
 success. Upon this emergency they are suc-
 coured by the allowed Wits of their respec-
 tive colleges, who are always ready to be-
 friend them with two or three hundred Latin
 or Greek words, thrown together with a very
 small proportion of sense.

But the most established error of our Uni-
 versity-Education, is the general neglect of
 all the little qualifications and accomplish-
 ments which make up the character of a
 well-bred man, and the general attention to
 what is called Deep Learning. But as there
 are very few blessed with a genius that shall
 force success by the strength of itself alone, and

few occasions of life that require the aid of such a genius; the vast majority of the unblest souls ought to store themselves with such acquisitions, in which every man has a capacity to make a considerable progress, and from which every occasion of life may reap great advantage. The persons that may be useful to us in the making our fortunes are such as are already happy in their own; I may proceed to say, that the men of figure and family are more superficial in their Education than those of a less degree, and, of course, are ready to encourage and protect the qualification in another which they themselves are masters of. For their own application implies the pursuit of something commendable; and when they see their own characters proposed as imitable, they must be won by such an irresistible flattery. But those of the University, who are to make their fortunes by a ready insinuation into the favour of their superiors, condemn this necessary folly so far, as not to be able to speak common sense to them without hesitation, perplexity, and confusion. For want of care in acquiring less accomplishments which adorn ordinary life, he that is so unhappy as to be born poor is condemned to a method that will very probably keep him so.

I hope all the Learned will forgive me what is said purely for their service; and tend to no other injury against them, than admission

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nothing them not to over-look such little qualifications, as they every day see defeat their greater excellencies in the pursuit both of reputation and fortune.

If the youth of the University were to be advanced according to their sufficiency in the severe progress of learning, or 'riches could be secured to men of understanding, and favour to men of skill;' then indeed all studies were solemnly to be defied, that did not seriously pursue the main end: But since our merit is to be tried by the unskilful many, we must gratify the sense of the injudicious majority; satisfying ourselves, that the shame of a trivial qualification sticks only upon him that prefers it to one more substantial. The more accomplishments a man is master of, the better is he prepared for a more extended acquaintance; and upon these considerations, without doubt, the author of the Italian book called *Il Cortegiano*, or 'The Courtier,' makes throwing the bar, vaulting the horse, may even wrestling, with several other as low qualifications, necessary for the man whom he figures for a perfect Courtier: for this reason no doubt, because his end being to find grace in the eyes of men of all degrees, the means to pursue this end was the furnishing him with such real and seeming excellences, as each degree had its particular taste of. But those of the University, instead of employing their leisure-hours in the pursuit of such acquisitions as

would shorten their way to better fortune, enjoy those moments at certain houses in the town, or repair to others at very pretty distances out of it; where 'they drink and forget their poverty, and remember their misery no more.' Persons of this indigent Education are apt to pass upon themselves and others for modest, especially in the point of behaviour; though it is easy to prove, that this mistaken modesty, not only arises from ignorance, but begets the appearance of its opposite, pride. For he that is conscious of his own insufficiency to address his superiors, without appearing ridiculous, is by that betrayed into the same neglect and indifference towards them; which may bear the construction of pride. From this habit they begin to argue against the base, submissive application from men of letters to men of fortune; and be grieved when they see, as Ben Johnson says,

————the learned pate

Duck to the golden fool; ———

though these are points of necessity and convenience, and to be esteemed submissions rather to the occasion, than to the person. It was a fine answer of Diogenes, who, being asked in mockery 'Why Philosophers were followers of rich men, and not rich men of Philosophers?' replied, 'Because the one knew what they had need of, and the other did not.' It certainly must be difficult to prove,

prove, that a man of business or a profession ought not to be what we call a Gentleman ; but yet very few of them are so. Upon this account, they have little conversation with those who might do them most service, but upon such occasions only as application is made to them in their particular calling ; and for any thing they can do or say in such matters they have their reward, and therefore rather receive than confer an obligation : Whereas he, that adds his being agreeable to his being serviceable, is constantly in a capacity of obliging others. The character of a beau is, I think, what the men that pretend to learning please themselves in ridiculing ; and yet if we compare these persons as we see them in public, we shall find that the lettered coxcombs without good-breeding give more just occasion to rally, than the unlettered coxcombs with it ; as our behaviour falls within the judgement of more persons than our conversation, and a failure therefore more visible. What pleasant victories over the loud, the saucy, and the illiterate, would attend the men of learning and breeding ? which qualifications could we but join, they would beget such a confidence, as, arising from good sense and good-nature, would never let us oppress others or desert ourselves. In short, whether a man intends a life of business or pleasure, it is impossible to pursue either in an elegant manner without the help of good-breeding.

I shall conclude with the face, at least, of a regular discourse ; and say, If it is our behaviour and address upon all common occasions, that prejudice people in our favour or to our disadvantage, and the more substantial parts (as our learning and industry) cannot possibly appear but to few ; it is not justifiable to spend so much time in that which so very few are judges of, and utterly neglect that which falls within the censure of so many. *

[I shall here lay before the reader another Essay, wherein the contrary extreme is deservedly censured.]

I am much concerned, when I see young gentlemen of fortune and quality so wholly set upon pleasures and diversions, that they neglect all those improvements in wisdom and knowledge which may make them easy to themselves, and useful to the world. The greatest part of our British youth lose their figure, and grow out of fashion, by that time they are five-and-twenty. As soon as the natural gaiety and amiableness of the young man wears off, they have nothing left to recommend them ; but *lie by* the rest of their lives, among the lumber and refuse of the species. It sometimes happens, indeed, that for want of applying themselves in due

* Guardian, Vol. II. No. 94.

time to the pursuits of knowledge, they take up a book in their declining years; and grow very hopeful scholars, by that time they are three-score. I must therefore earnestly press my readers who are in the flower of their youth, to labour at those accomplishments which may set off their persons when their bloom is gone, and to lay in timely provisions for manhood and old age. In short, I would advise the youth of fifteen to be dressing up every day the man of fifty, or to consider how to make himself venerable at three-score.

Young men, who are naturally ambitious, would do well to observe, how the greatest men of antiquity made it their ambition to excel all their contemporaries in knowledge. Julius Cæsar and Alexander, the most celebrated instances of human greatness, took a particular care to distinguish themselves by their skill in the Arts and Sciences. We have still extant several remains of the former, which justify the character given of him by the learned men of his own age. As for the latter, it is a known saying of his, 'That he was more obliged to Aristotle who had instructed him, than to Philip who had given him life and empire.' There is a letter of his recorded by Plutarch and Aulus Gellius, which he wrote to Aristotle upon hearing that he had published those lectures he had given him in private. This letter

letter was written in the following words, at a time when he was in the height of his Persian conquests.

‘ Alexander to Aristotle, Greeing. .

‘ You have not done well to publish your books of select knowledge; for what is there now in which I can surpass others, if those things which I have been instructed in are communicated to every body? For my own part, I declare to you, I would rather excel others in knowledge than in power.

‘ Farewel!’

We see, by this letter, that the love of conquest was but the second ambition in Alexander’s soul. Knowledge is indeed that which, next to virtue, truly and essentially raises one man above another. It finishes one half of the human soul. It makes Being pleasant to us; fills the mind with entertaining views; and administers to it a perpetual series of gratifications. It gives ease to solitude, and gracefulness to retirement. It fills a public station with suitable abilities, and adds a lustre to those who are in the possession of them.

Learning, by which I mean all useful knowledge, whether speculative or practical, is in popular and mixed governments the natural source of wealth and honour. If we look into most of the reigns from the Conquest, we shall find that the favourites of each

each reign have been those who have raised themselves. The greatest men are generally the growth of that particular age, in which they flourish. A superior capacity for business, and a more extensive knowledge, are the steps by which a new man often mounts to favour, and out-shines the rest of his contemporaries. But when men are actually born to titles, it is almost impossible that they should fail of receiving an additional greatness, if they take care to accomplish themselves for it.

The story of Solomon's choice * does not only instruct us in that point of history, but furnishes out a very fine moral to us; namely, that he, who applies his heart to wisdom, does at the same time take the most proper method for gaining long life, riches, and reputation, which are very often not only the rewards, but the effects of wisdom. †

[As the following Essay points the errors young men of a learned Education are apt to run into, and contains some excellent rules for pleasing in conversation, by avoiding the above-mentioned extremes; I think it will not be improper to insert it here.]

Jack Lizard was about fifteen when he was first entered in the University; and being

* See 1 Kings, Chap. III. verse 5, &c.

† Guardian, Vol. II. No. III.

a youth of a great deal of fire, and a more than ordinary application to his studies, it gave his conversation a very particular turn. He had too much spirit to hold his tongue in company; but at the same time so little acquaintance with the world, that he did not know how to talk like other people.

After a year and a half's stay at the University, he came down among us to pass away a month or two in the country. The first night after his arrival, as we were at supper, we were all of us very much improved by Jack's table-talk. He told us, upon the appearance of a dish of wild-fowl, that, according to the opinion of some natural philosophers, they might be lately come from the moon. Upon which the Sparkler bursting out into a laugh, he insulted her with several questions relating to the bigness and distance of the moon and stars; and after every interrogatory would be winking upon me, and smiling at his sister's ignorance. Jack gained his point; for the mother was pleased, and all the servants stared at the learning of their young master. Jack was so encouraged at this success, that for the first week he dealt wholly in paradoxes. It was a common jest with him to pinch one of his sister's lap-dogs, and afterwards prove he could not feel it. When the girls were sorting a set of knots, he would demonstrate to them that all the ribbons were of the same colour;

colour ; or rather, says Jack, of no colour at all. My Lady Lizard herself, though she was not a little pleased with her son's improvements, was one day almost angry with him ; for, having accidentally burned her fingers as she was lighting the lamp for her tea-pot, in the midst of her anguish, Jack laid hold of the opportunity to instruct her that there was no such thing as heat in fire. In short, no day passed over our heads, in which Jack did not imagine he made the whole family wiser than they were before.

That part of his conversation which gave me the most pain, was what passed among those country gentlemen that came to visit us. On such occasions, Jack usually took upon him to be the mouth of the company ; and, thinking himself obliged to be very merry, would entertain us with a great many odd sayings and absurdities of their college-cook. I found this fellow had made a very strong impression upon Jack's imagination ; which he never considered was not the case of the rest of the company, until, after many repeated trials, he found that his stories seldom made any body laugh but himself.

I all this while looked upon Jack as a young tree, shooting out into blossoms before its time ; the redundancy of which, though it was a little unseasonable, seemed to foretel an uncommon fruitfulness.

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In order to wear out the vein of pedantry which ran through his conversation, I took him out with me one evening; and first of all insinuated to him this rule, which I had myself learned from a very great author, 'To think with the wise, but talk with the vulgar.' Jack's good sense soon made him reflect, that he had often exposed himself to the laughter of the ignorant by a contrary behaviour; upon which he told me, that he would take care for the future to keep his notions to himself, and converse in the common received sentiments of mankind. He at the same time desired me to give him any other rules of conversation, which I thought might be for his improvement. I told him I would think of it; and accordingly, as I have a particular affection for the young man, I gave him next morning the following rules in writing, which may perhaps have contributed to make him the agreeable man he now is.

'The faculty of interchanging our thoughts with one another, or what we express by the word Conversation, has always been represented by moral writers as one of the noblest privileges of reason, and which more particularly sets mankind above the brute part of the creation.

'Though nothing so much gains upon the affections as this Extempore Eloquence, which we have constantly occasion for, and

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are obliged to practise every day ; we very rarely meet with any who excel in it.

‘ The Conversation of most men is disagreeable, not so much for want of wit and learning, as of good-breeding and discretion.

‘ If you resolve to please, never speak to gratify any particular vanity or passion of your own, but always with a design either to divert or inform the company. A man who only aims at one of these is always easy in his discourse. He is never out of humour at being interrupted ; because he considers that those who hear him are the best judges, whether what he was saying could either divert or inform them.

‘ A modest person seldom fails to gain the good-will of those he converses with ; because no body envies a man, who does not appear to be pleased with himself.

‘ We should talk extremely little of ourselves. Indeed what can we say ? It would be as imprudent to discover our faults, as ridiculous to count over our fancied virtues. Our private and domestic affairs are no less improper to be introduced in Conversation. What does it concern the company how many horses you keep in your stables ? or whether your servant is most knave or fool ?

‘ A man may equally affront the company

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pany he is in, by engrossing all the talk, or observing a contemptuous silence.

Before you tell a story, it may be generally not amiss to draw a short character, and give the company a true idea, of the principal persons concerned in it; the beauty of most things consisting not so much in their being said or done, as in their being said or done by such a particular person, or on such a particular occasion.

Notwithstanding all the advantages of youth, few young people please in Conversation: the reason is, that want of experience makes them positive; and what they say is rather with a design to please themselves than any one else.

It is certain that age itself shall make many things pass well enough, which would have been laughed at in the mouth of one much younger.

Nothing, however, is more insupportable to men of sense than an empty, formal man who speaks in proverbs, and decides all controversies with a short sentence. This piece of stupidity is the more insufferable as it puts on the air of wisdom.

A prudent man will avoid talking much of any particular science, for which he is remarkably famous. There is not, methinks, an handsomer thing said of Mr. Cowley in his whole life, than that none but his intimate friends ever discovered he was a great poet.

by his discourse: besides the decency of this rule, it is certainly founded in good policy. A man, who talks of any thing he is already famous for, has little to get, but a great deal to lose. I might add, that he, who is sometimes silent on a subject where every one is satisfied he could speak well, will often be thought no less knowing in other matters where, perhaps, he is wholly ignorant.

Women are frightened at the name of argument, and are sooner convinced by an happy turn, or witty expression, than by demonstration.

Whenever you commend, add your reasons for doing so; it is this which distinguishes the approbation of a man of sense from the flattery of sycophants, and admiration of fools.

Rallery is no longer agreeable than while the whole company is pleased with it. I would least of all be understood to except the person rallied.

Though good-humour, sense, and discretion can seldom fail to make a man agreeable, it may be no ill policy, sometimes to prepare yourself in a particular manner for Conversation, by looking a little farther than your neighbours into whatever is become a reigning subject. If our armies are besieging a place of importance abroad, or our house of Commons debating

' a bill of consequence at home ; you can
 ' hardly fail of being heard with pleasure, if
 ' you have nicely informed yourself of the
 ' strength, situation, and history of the first ;
 ' or of the reasons for and against the latter.
 ' It will have the same effect if, when any
 ' single person begins to make a noise in the
 ' world, you can learn some of the smallest ac-
 ' cidents in his life or conversation ; which,
 ' though they are too fine for the observa-
 ' tion of the vulgar, give more satisfaction to
 ' men of sense, as they are the best open-
 ' ings to a real character, than the recital
 ' of his most glaring actions. I know but
 ' one ill consequence to be feared from this
 ' method ; namely, that coming full charged
 ' into company, you should resolve to unload
 ' whether an handsome opportunity offers
 ' itself or no.

' Though the asking of questions may
 ' plead for itself the specious names of mo-
 ' desty and a desire of information, it affords
 ' little pleasure to the rest of the company
 ' who are not troubled with the same doubts ;
 ' besides which, he who asks a question
 ' would do well to consider, that he lies
 ' wholly at the mercy of another before he
 ' receives an answer.

' Nothing is more silly than the pleasure
 ' some people take in, what they call, " speak-
 ' ing their minds." A man of this make
 ' will say a rude thing, for the mere pleasure

of saying it ; when an opposite behaviour, full as innocent, might have preserved his friend, or made his fortune.

It is not impossible for a man to form to himself as exquisite a pleasure in complying with the humour and sentiments of others, as of bringing others to his own ; since it is the certain sign of a superior genius, that can take and become whatever dress it pleases.

I shall only add, that, besides what I have here said, there is something which can never be learned but in the company of the polite. The virtues of men are catching as well as their vices ; and your own observations added to these will soon discover, what it is that commands attention in one man, and makes you tired and displeased with the discourse of another.*

* Guardian, Vol. I. No. 24.





OBSERVATIONS

ON THE

Ancient and Modern Languages.

CHAP. I.

Of LANGUAGE in general.

Language, in the more extensive signification of the word, is 'the means of conveying our ideas to each other by articulate or inarticulate vocal sounds.'

Inarticulate sounds express any sudden emotion of the soul, and, as they are universally understood, may be called the Language of Nature*, and this is, in some

* What an ingenious French author says of grief is equally true of the other emotions of the soul, expressed by inarticulate inflexions of the voice: *Quel peuple offre fierce pour n'être point ému aux signes de la douleur ? quel désert aride a vu naître des humains insensible à la voix de la Nature gémissante ?* Lettres d'une Péruvienne, p. 11

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measure, bestowed on the brute creation : Hence several animals express their love, fear, anger, &c. by the different modulations and inflexions of the voice.

Articulate sounds form an Artificial Language, which serves to convey the ideas of the speaker to the hearer ; however, these sounds have no natural signification, but one that is agreed on, by common consent, between two persons or more. Thus our first parents probably formed a Language by degrees ; for as the Creator had endued them with the proper organs to form vocal sounds, and vary them at their pleasure, there is no necessity to conclude, with some visionary Divines, that they derived their language from heaven by immediate inspiration.

When certain sounds, compounded of simple articulate modulations of the human voice, are appropriated by a large society of men to express certain ideas, they form a national Language. Of these there is a considerable number in the world, which differ widely from each other ; though, perhaps, they may be all derived from one common parent. I shall not enter into a critical enquiry into the origin of Languages, and the cause of their diversity, &c. which have occasioned numberless disputes among the learned ; but shall only observe, that the Hebrew or Phœnician seems to have been the original language of mankind, and that the account given us in

Holy Writ [Gen. xi. 1—9.] was the first cause of the diversity of tongues.

CHAP. II.

Of Characters or Symbols expressive of Sounds.

ALmost all nations both ancient and modern, among whom the art of writing has been introduced, express the simple sounds of which their respective Languages are composed by certain signs or characters.

The Egyptians among the ancients, and the Chinese and Japanese among the moderns, are an exception to this rule. The ancient Egyptians represented their religious mysteries by the figures of certain animals, &c. and these are called Hieroglyphics*. Those that are still extant cannot easily be decyphered; since we are not sufficiently acquainted with the mysterious knowledge they were designed to convey. The Chinese have invented a vast number of written signs of the ideas of sensible objects, and of those which are raised in the mind by reflection; so that the Chinese characters do not express any particular sounds, but as it were delineate the

* Thus a Serpent involved in itself was the symbol to represent a year, or one complete revolution of the sun round the earth, according to the philosophy of those days.

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ideas they are designed to convey, upon paper. Hence the Japanese, as it is said, make use of the same Symbols, to which they annex the same ideas as the Chinese do; but express them by dissimilar sounds or words, which constitute a different Language.

The characters made use of by the Ancients in the learned languages were, probably, equal to the number of simple sounds, at least in those languages that arrived at any great degree of perfection: However, we have reason to conclude, that in their infancy they were very deficient in this particular. What sounds were expressed by the characters or letters of the Alphabet, used by the Ancients in the three learned Languages, is difficult to determine precisely; however, I shall endeavour to throw some light upon this subject in the sequel, and leave the intelligent reader to improve or reject these hints, as he thinks proper.

As for the modern Languages, there is not one of them which has not a redundancy of

* To render this more intelligible, I will give an instance of a similar nature in the Arabic figures, used by the European nations at this day. Thus 1, 2, 3, 4, convey the same idea of such a number of unites to an Englishman, a Frenchman, an Italian, and a German; but each of these call them by different names; as 1. *one, un, uno, ein*; 2. *two, deux, duo, zwoy*; 3. *three, trois, tre, drey*; 4. *four, quater, quatro, vier*, &c. Hence it appears that these signs excite the same ideas in three persons of different nations; but at the same time are expressed by different sounds or words, by each of them.

letters

letters to express some sounds, and, on the other hand, a variety of sounds annexed to one letter. This may seem strange, at first sight, to those who have not considered this subject; I shall therefore enlarge upon it in the following chapter, and shew how this absurdity has prevailed in our own, and more or less in most of the European languages.

CHAP. III.

Of the disproportion between the number of Letters, and that of simple sounds, in the ancient Languages, according to our method of pronouncing them.

THE HEBREW Alphabet, which is the most simple, if not the most ancient*, consists of two-and-twenty letters: and yet several of these are characters of the same sound, according to the present method of reading that language. As for the vocal Points, &c. they are far from being coëval with the letters, and therefore I shall not

* It is generally agreed among the learned, that the Samaritan characters were the original in which the Scriptures were first written; and that the present Hebrew Alphabet was introduced among the Jews after the Babylonish captivity. Be this as it will, the Samaritan Alphabet labours under the same imperfection as the Hebrew, in this particular.

take notice of them, since they are doubtless the invention of the modern Jews. *heth*, *dalet*, *n*, *z*, and *p*, have but one sound, which is the same as that of *k*, according to the English pronunciation. But the first is properly a guttural, and should be sounded as *ch* in the Oriental and Northern languages. The English, French, and Italians are strangers to this guttural sound, which is common in most other languages both ancient and modern, not excepting the Latin. The two last are sounded exactly alike by the moderns; but probably were symbols of two different sounds among the ancient Hebrews.

y and *x* are likewise signs of the same sound, at least according to the modern way of pronouncing the Hebrew language; and *v* and *w* may be ranked in the same class, for I shall take no notice of the modern invention of pointing *w* on the right or left to represent different sounds, as *v* *s*, *w* *sh*. Hence it appears, that there is a redundancy of characters in the Hebrew Alphabet; from which one would be apt to conclude, that the true pronunciation of that language is lost.

The GREEK Alphabet consists of four-and-twenty letters; and many of these are redundant according to the modern pronunciation. The long and short vowels *ι*, *η*, *ο*, *ω*, are seldom properly distinguished in our schools, but are commonly sounded as *e* and *o* in the English language. This, with the
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preposterous custom of sounding α and χ alike, as we do; or τ and θ , as the French do; breeds a strange confusion in the Greek language, when pronounced or read *vivâ voce*.

A simple ι is generally pronounced by the English like i in *kind*; but the former ι should be pronounced like our slender i or ee , and the latter ι is the true sound of the Greek diphthong υ in *μυ*, &c.

ψ is also redundant in the Greek Alphabet, as it expresses a sound compounded of π and χ ; and therefore may be looked upon as an abbreviation. Some learned men have ranked θ , ξ , ϕ , and χ , in the same class; but, I think, without sufficient foundation. At least, ϕ and χ are characters that denote simple sounds, though we, like the Latins, denote their powers by *Pb* and *cb*; whereas the former is better expressed by *f*, as the Italians do, and the latter is sounded different from either *c* or *b*, like the Hebrew guttural $\aleph$ mentioned above.

The LATIN Alphabet consists of three-and-twenty letters. Among these, there are not only several characters expressive of the same sounds; but the same letter is used to denote two very different simple sounds, according to our barbarous method of pronouncing the Latin language.

For instance, *c*, *cb*, *k*, and *q*, are characters pronounced alike by the English in many Latin

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Latin words ; but *k* is seldom used, except in the word *Kalendæ*, which is often written *Calendæ*. The ancient Romans, indeed, used *c* and *q* to denote the same sound ; for they indifferently wrote *cum* and *quum*, *loquutus* and *locutus*, &c.

I and the Greek vowel *y* have likewise the same sound in Latin words ; the latter was chiefly used in Greek names by the ancient Romans. We have invented a different figure for the *j* consonant, to distinguish it from the *i* vowel, both in the Latin and our own language ; but the neglect of such a distinction by old writers and printers has created some confusion. The Romans probably sounded this letter more like a *y* before a vowel, or the German *j*, than the Italian and English *j*, or French *g*.

As for the vowel *i*, which has properly but one sound in the Latin tongue, we pronounce it two different ways when we read or speak that language, contrary to the practice of other European nations, who all agree in giving *i* its true sound in Latin ; and that is the same with the English *ee* when it is long, or *i* in *thin* when it is short. On the contrary, we sound it like *i* in *thine* in many Latin words, and that in an arbitrary manner without any regard to quantity or analogy.

C has sometimes the sound of *k* and sometimes of *s*, before different vowels, according to

to our method of pronouncing Latin; which absurd practice has obtained among the French, and something like it among the Italians. However, the Germans and other northern nations retain the ancient pronunciation of this letter in speaking Latin, by giving it the sound of *k* before all the vowels.*

The Latin *g* is sounded by the English before *a*, *o*, and *u*, as in the word *give*, and like *j* before *e* and *i*; so that, among us, this letter has two different sounds in the Latin Alphabet, which, as well as the double sound of the letter *c*, mentioned above, confounds numberless words in pronunciation.

Doctor Davies, in his *Antiquæ Linguae Britannicæ Rudimenta*, says, that the ancient British or Welch language has just as many characters as it has simple sounds, and that every letter invariably preserves that sound of which it is a sign †. However, that learned man is

* Thus in declining *locus*, *loci*, they pronounce the *c* alike in both cases, as the ancient Romans probably did; there being some analogy between *locus* and *loki*, but none at all between *locus* and *lofi*, as we pronounce it. The same may be observed of *rex regis*, which the northern nations pronounce *rex reghis*; for it was sometimes written *regs* in the nominative case by the Romans, and likewise *gregs*, &c.

† *Tot habemus literas quot sonos simplices; et omnis litera semel sortitum sonum servat constantissimè*, p. 2.

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perhaps mistaken in this particular, as the reader will observe by casting his eye on the Welch Alphabet, which is as follows.

A	a, as in <i>fat</i> .
b	b
c	k
ch	n or x
d	d
dd	th in <i>father</i> .
e	i, or e in <i>pen</i> .
f	v
ff	f
g	g in <i>give</i> , or γ .
ng	y rightly pronounced, or like <i>ng</i> in <i>sang</i> .
h	h
i	ee, or i.
l	l
ll	or aspirated <i>lh</i> , a sound peculiar to the Welch.
m	m
n	n
o	o, as in <i>omen</i> .
p	p
ph	f
r	r
s	s, in <i>Saviour</i> .
t	t
th	th, in <i>forth</i> .
u	i in <i>thin</i> .
w	oo, or Italian <i>u</i> .
y	u, in <i>sun</i> , and i in <i>thin</i> .

This

This Alphabet, though it is extremely simple, has one superfluous character, viz. *ph*, and another that represents two different vocal sounds, namely *y*; but Dr. Davies gives the latter two different forms, to avoid equivocation; which, however, is not practised by other writers in that language. The double letters *ch*, *dd*, *ff*, *ng*, *ll*, *th*, as they represent simple sounds in the above Alphabet, may likewise be looked upon as an imperfection: However, it comes nearest to that simplicity, which is requisite to make a complete Alphabet, of any language, either ancient or modern; (at least as far as we can judge of the ancient languages) for which reason I have inserted it here.

C H A P. IV.

Of the disproportion between the number of Characters and that of Simple Sounds in the modern Languages.

IN the ENGLISH Language, the disproportion is very considerable between the number of letters, and that of simple sounds. For our Alphabet consists of four-and-twenty or six-and-twenty characters at the most, and many of these expressive of the same sound; whereas the number of simple sounds in our language is far greater. *

* See the table of simple sounds in Chap. IX.

C and s are often sounded alike, and have also the same sound, so that c might be well spared out of our Alphabet.

G is a sign of two very different sounds, viz. a hard one in *gather*, and a soft one like j before e and i. What must farther perplex foreigners is, that it often retains its hard sound even before those vowels, as in *give*, *together*, and other words derived from the Saxon or Teutonic languages.

S has likewise two sounds, for it often supplies the place of z in English, which last differs from the proper sound of s.

T, besides its proper sound, is often sounded like sh by the English, both in their own and the Latin language; but this Gothic improvement the ancient Romans knew nothing of. The Greek language has happily escaped it; for we never pronounce *αττις* as if it was writ *ατσια*. It is as absurd to say *totius* or *gracia* instead of *totius* and *gratia*, which vicious pronunciation obtains among the English, French, and Italians; but not among the Spaniards, who write *gracia* in their language.

Every vowel in our language has two or more sounds annexed to it, so that instead of five, we ought to have above twice the number to express our vocal sounds. This is, in some measure, the fault of other modern languages; but it is remarkable, that the English and French are most deficient in

characters to express simple sounds, and, at the same time, have the greatest redundancy of synonymous letters.

The English *a* has three sounds, long as in *date*, short as in *bat*, and an obscure sound mixed with *o* as in *fall*.

E has likewise a threefold sound in English, long as in *secret*, short as in *bed*, and that of *i* or *ee* as in *me*, *be*, &c. We have likewise a mute *e* at the end of words, which generally lengthens the preceding syllable.

I has a double sound in our language, one long and gross as in *thine*, and one short as in *if*; besides, it is sounded long and slender like our double *ee*, in some words derived from the French, as *machine*, *magazine*, &c. The consonant *j* is written and printed of a different figure, and has no affinity with the vowel *i* in our language.

O has a long and a short sound in English, as in *omen*, and *obstinate*; so that we have but one character to express the Greek *o* and *ω*.

Lastly, *u* has three different sounds in English; a long one as in *truth*, an obscure short sound as in *but*, and another the same as the French *ou*, or the Italian *u*, as in *pull*, *full*, &c. As for the consonant *v*, it has quite a different power, and has nothing in common with *u*, though *u* and *v* were formerly used promiscuously.

The Greek vowel *y* is redundant in the English

English Alphabet; its sound being exactly the same with that of *i*, whose place it often usurps, and *vice versa*.

We have other simple sounds which are characterised by double consonants, as *ch* and *th*; but each of these characters is expressive of two or more dissimilar sounds.

Ch has one sound in words purely English, as in *choose*, and another which is that of *k* in Hebrew and Greek names, &c. which breeds confusion. Besides, in some words derived from the Greek it has the genuine English sound, as *arch*, *charity*, &c. and in others it is sounded like a *k*, as *arch-angel*, *anarchy*, *monarch*, and the like. The latter pronunciation ought always to take place in words derived from the learned languages; and the exceptions to this rule prevailed first by ignorance, and have been continued by custom; which embarrasses the learner, as well as foreigners who are acquainted with our language.

Th sounds differently in the words *father* and *forth*. Our Saxon ancestors had a particular character of its softer sound in the former, and another of its harsher sound in the latter, one of which we ought to have retained by way of distinction*.

* These were *Ð* or *ð*, and *Þ*. The two former had at first the same sound as the Greek *θ* *ð*, or our *th* in *forth*; and the latter that of *th* in *father*, or *dh* and *dd* in the old British or Welch language; but these characters were afterwards used promiscuously for either sound, as *th* is by the moderns.

Hence it appears, that the number of simple sounds in our language greatly exceeds the letters of the Alphabet; especially if we deduct the synonymous characters from the latter.

The FRENCH Alphabet (including *j* and *v* as distinct from *i* and *u*) consists of five-and-twenty letters, many of which are synonymous characters, as *c*, *s*, and sometimes *x*, as in *Soixante*, *Xantonge*; or *x* and *z*, as in *dixieme*, &c. The disproportion between the number of letters and that of sounds in the French language is very considerable; for, supposing there were no synonymous characters among these five-and-twenty letters, they are expressive of three-and-thirty sounds, as a learned Jesuit observes *.

A has two sounds in French, as in *am* and *pays*; the former like *a* in *all*, the latter like *ea* in *neat*.

E is the sign of three simple sounds, which are distinguished by the name of *e* masculine, *e* feminine, and mute *e*, to which may be added *e* before *m* and *n*.

I has likewise a double sound, as in *dir* and *fin*; in the former it is sounded like *e* in English, and in the latter something like *i* in *thine*, or *ei* in *feign*.

U is the sign of three different sounds, as in *feu*, *tuer*, and *quelqu'un*.

* P. Buffier.

C and g are sounded differently before the vowels *a*, *o*, *u*, and *e* and *i*; as in English.

T has the sound of *ts* before *i* and a subsequent vowel, but with some exceptions.

M and n have a proper and a nasal sound; which may be partly expressed by *ng* in the English word *hang*, but is something softer, and sounded through the nose.

Ch is expressive of two different sounds in French, as in *chien* and *echo*; in the former it is sounded like *ts* in English words, and in the latter like a *k*.

S has likewise a double sound in the French language, namely that of *s* and *z*, as in English.

X has four different sounds, namely, *cs*, *gs*, *ss*, and *z*; as in *fixer*, *example*, *soixante*, and *dix*.

The ITALIAN Alphabet consists of twenty characters; for it has rejected the letters *j*, *k*, *x*, *y*, and the double consonant *ph*, as superfluous. Hence the disproportion between the characters and simple sounds in the Italian language is much less than in French, English, &c.

The vowels generally preserve one constant sound in Italian, with little or no variation: as for the consonants, they have but few irregularities, which makes the pronunciation of the Italian language easy to be attained by foreigners. It is much more ancient and harmonious than the French, and

Observations on the ancient

has suffered no great alteration for these three centuries past; and therefore ought to be preferred to the latter by the English, &c. as it was in Spenser's and Milton's time, whose poetic genius was much improved by reading Italian authors.

C has two different sounds in Italian, as in *casa* and *cecità*; in the former it is sounded like *k*, and in the latter like *ch* in the English word *much*.

Ch in the Italian language has one uniform sound, viz. that of *k*.

G has a double sound, a hard one before *a*, *o*, and *u*, and a soft one before *e* and *i*, as in *gusto* and *giorno*; the former being that of *g* in *game*, and the latter in *gesture*. It retains its hard sound even before *e* and *i*, if an *b* precedes those vowels, as in *fatighe* *luoghi*. *G*, and the vowel *u*, are also redundant in some Italian words, as *gli*, *buono* which are pronounced *li*, *bono*.

S is differently sounded by the Italians in *falso* and *virtuoso*: In the former it has the sound of *s* in the word *simple*, and in the latter that of the English *z*.

T, besides its proper sound, has the sound of *ts* in Italian words before *i* and a subsequent vowel.

Z in Italian is sounded either as *ds* or *ts* but these can hardly be called different sounds. The Italians never give their *z* the sound of the English or French *z*.

The

The SPANISH Alphabet has a great affinity with the Italian, except that *c* before *e* and *i* is sounded as in English, and not like the Italian *c*; that *ch* is always pronounced in that language as in the English word *much*, and *z* like *s* in *same*. The Spaniards retain the letters *j* and *x* in their Alphabet; but these are sometimes characters of guttural sounds peculiar to that language, something harsher than our *b* in *baughty*, viz. they pronounce *Ximenes*, *Clavijo*, *Himenes*, *Clavibo*; and sometimes they are sounded like *sh*, as in *xebec*, a shebeque, &c. *B* and *v*, *g* and *j*, *z* and *s*, are characters of the same sounds.

In the GERMAN and other dialects of the Teutonic language, the vowels *a* and *u* have two or three different sounds. However, when they are sounded differently from their proper sound in those languages, they are superscribed with an *e* or an *o* thus, *ä*, *ä*, *ü*. As for the consonants, most of them have but one sound annexed to them in the northern languages; but they often use three or four consonants to express one simple sound.

C has the sound of *k* in the German language before *a*, *o*, and *u*; and that of *s* before *e* and *i*.

F and *v* have nearly the same sound in German, and likewise in the Low Dutch.

S and *z* have generally the same sound in the northern languages.

C H A P. V.

Of Letters, and their powers in the ancient and modern Alphabets.

A a Roman, Α α Greek, א Hebrew, is, or at least ought to be, founded in Greek, Latin, Italian, Spanish, French, and German, as *a* in *water*; but in English it has generally the sound of the German *ä*, or the French diphthong *ai*.

B b Roman, Β β Greek, ב Hebrew, has nearly the same sound in all languages, except that it is sometimes softened into a *v* in Hebrew, Spanish, and some of the northern languages. Thus the Spaniards generally write *labor*, *palabra*, and pronounce *lavor*, *palavra*.

C c Roman is sounded partly like *k* in English, French, Spanish, and German; and partly like an *s* †: But the former is its true sound in Latin, *e, g, locus loci* should be pronounced *lokus loki*, and not *locus lofi*; but the contrary custom has obtained among the English and French. The Italians pronounce this letter before *e* and *i*, like the English double consonant *ch* in *charm*, both in their own and the Latin language.

* It has the hard sound, or that of *k* before *a, o, and u*.
† *i. e.* before *e, i, or y*, it is sounded like an *s* in English, French, and Spanish.

D d Roman, Δ δ Greek, ד Hebrew, has the same sound in most of the ancient and modern tongues. Some pronounce it in Hebrew like *dd* in the ancient British language, or *tb* in the English word *father*. The Spaniards sometimes gives it nearly the same sound in their language. *

E e Roman, Ε ε and Η η Greek, has its long and short sound in Greek, Latin, and English, and its *close* and *open* sound in French; in the Latin and modern languages, it has no distinction of figure according to its long or short sound.

F f Roman, Φ φ Greek, are letters of a similar sound, and pronounced alike; though the Greek letter φ is characterised by *ph* in the Latin and all the modern languages, except the Italian and Spanish.

G g Roman, Γ γ Greek, ג Hebrew, is sounded like *g* in the word *give*, in Hebrew, Greek, and Latin: However, the English and French give it the same hard and soft sounds in Latin, which it has in their respective languages. The English and Italians sound this letter before *e* and *i* exactly alike; but the French give it a softer sound like their *j*. This letter has but one sound in the German language, something like that of *g* or *γ*, but softer, almost like *y* in the word *young*. To avoid the absurdity of giving this

* Namely, in the middle or at the end of some words,

letter

letter two different sounds in declining the same word, as we do in the Latin words *fungus fungi*, *longus longi*, &c. the Italians put an *h* after it to give it the same hard sound in the singular and plural numbers, as in *luogo luoghi*, &c. The Spaniards sound it like their *j* when it goes before *e*; but this seldom happens.

H h Roman, * Greek, n Hebrew, is only a hard breathing in most languages *; or is used in composition with other letters, to express certain sounds for which a single consonant is wanted, as *ch*, *gh*, *ph*, *sh*, and *sch*; but more of these in the Sequel.

I i Roman, i Greek, * Hebrew, is sounded by all nations, except the English, Germans, and northern people, as in the word *if*, or *ee* in the word *deed*. It has the same sound in Hebrew, Greek, and Latin; but is often pronounced by the English in those languages, as it is in the word *wise*, but erroneously, and contrary to the practice of other European nations.

J j is pronounced alike by the Italians and English, though seldom used by the former, viz. as in the word *judge*; but the French give it a softer sound, which cannot well be explained to other nations but *viva voce* †.

* The Spanish *x* and *j* serve to asperate words in that language, as well as their *h*.

† The English reader, however, may form a pretty just idea of this sound from the soft sound of our *s* in the words *treasure*, *measure*, &c. which is very nearly the same with that of the French *j*.

The

The Germans and northern nations pronounce it as we do the letter *y* before a vowel; thus the German *jahr* and our *year* are founded nearly alike. It is founded something like our aspirated *h*, or *sh* by the Spaniards.

K k Roman, Κ κ Greek, כ ך Hebrew, retains its own proper sound in every language where it is used *; but its place is often usurped in English by *c* and *ch*, as I observed above.

L l Roman, Λ λ Greek, ל ם Hebrew, retains its proper sound in all languages.

M m Roman, Μ μ Greek, מ ם Hebrew, has the same sound in all languages except the French; for when it is followed by another consonant in the same word, it generally takes the sound of *n nazale*, as it is called, or *ng*.

N n Roman, Ν ν Greek, נ ן Hebrew, has its proper sound in all languages, excepting the nasal sound it sometimes has in the French, and the liquid sound in Spanish, in *senor*, &c.

O o Roman, Ο ο, Ω ω Greek †, has always the sound of *omega*, or *o* in the word *abode*,
in

* Perhaps the sound of *k* before *n* in the following English words may be reckoned an exception to this rule: *know*, *knave*, *knit*, *knill*, *knee*, &c. where it is sounded as if they were written *nhow*, *nhave*, &c.

† The Hebrew *y*, which some will have to be a vowel, and give it the sound of *o*, is a guttural consonant. Hence the LXX give it the sound of the Greek *y* in *Gomorrha*, *Gaza*, &c. Others express *y* by *gn* at the beginning, and *ng* at the end of a word: But its
true

in Latin, and generally in Italian, French, and Spanish. In Greek this vowel has two sounds and two different characters; and in English three different sounds, as in *born*, *borne*, *come*, though it has but one character to express all. It has a long and short † sound in the German language.

P p Roman, Π π Greek, פ פ Hebrew, retains its proper sound in the ancient and modern languages; except perhaps the Hebrew, where it is sometimes sounded like *ph* or *f*.

Q q Roman, ק Hebrew has the sound of *k*, even when followed by an *u* in French; as *qui*, *que*, which are pronounced *ki*, *ke*. In Latin, Italian, and English, *qu* is sounded as in the word *quench*. The Spaniards pronounce it like *k* in *que*, *qui*; but *qu* in *qua*, *quo*, is sounded as in *quack*.

R r Roman, Ρ ρ Greek, ר Hebrew, retains its proper sound in all languages. It is indeed mute in several French words, as most of the consonants frequently are; and is sometimes aspirated in Greek and Spanish. In the beginning of Spanish words, and in the

true sound, in all probability, is preserved in the old British language; for the Welch expresses it by *ng* both in the beginning, middle, and end of words; it is an harsh aspirate, which partakes of a guttural and nasal sound, as *fy nghar*, my kinsman, *angel*, an angel.

† The short *o* is also expressed by the German fat *a*, when it is short.

middle

middle where the letter is doubled, as *rey*, a king, and *barro* clay, &c. the *r* is sounded like the Greek ρ in $\rho\epsilon\omega$, *fluo*, and $\alpha\rho\rho\eta\nu$, *mas*.

S s Roman, Σ ς σ Greek, $\beth$ $\eth$ Hebrew, has but one sound in Greek; viz. that in the word *Saviour*. It has two sounds in Italian, French, English, and German; one of which it has at the beginning of words, as in *sō*; and the other frequently between two vowels, which is the same with that of *z* in English and French, as in *wife*, *plaisir*, &c.

T t Roman, Γ τ Greek, $\beth$ Hebrew, is supposed to have two sounds in Hebrew, viz. that of *t* and *tb*. It always retains its proper sound in Greek, Latin, and Spanish, though the moderns sometimes give it the sound of *f* in Latin, as I observed above: For in Italian, French, and English, *ti* before a vowel is generally sounded as *tzi*, *fi*, or *shi*; but the French have some exceptions to this rule, for *t* retains its proper sound in *pitié*, *amitié*, &c.

U u Roman, Υ υ Greek, is sounded by the English and French in Greek and Latin as in the words *use* or *must*; but erroneously; at least the Latin *u* should be pronounced as it is in Italian, Spanish, and German, namely, as the French *ou* in *vous*, or the English *oo* in *good*, *wood*, &c.

V v Roman, $\beth$ Hebrew, is pronounced as in the word *vain* in Hebrew, Latin, Italian, French, and English. But the Spaniards some-

sometimes give it the same sound as *b*. It is sounded like an *u* in the Hebrew language by some; especially by the translators of the Septuagint. *V* consonant should always be written and printed different from the vowel *u*.

X x Roman, *Ξ ξ* Greek, retains its proper sound in Latin and Greek; but in French and English it has two sounds, namely, that of *gz* and *cs*. It has the former in the word *examine*, and the latter in *extricate*. The Spaniards pronounce it as *s* or *sh*; and the French as *ss* in some words, as *Xaintonge*, *Soixante*; or as *z*, as in *heureux homme*.

Y y * Roman has generally the sound of *i* in Latin and the modern languages: It is sometimes used as a consonant by the English in *young*, *year*, &c. when it is pronounced as the German *j*, or the Hebrew *י* according to some.

Z z Roman, *Ζ ζ* Greek, *ז ז* Hebrew, is sounded alike by the French and English both in their own and the Latin and Greek languages; and that is like the Hebrew *ז*, or *s* in the English word *rose*, or French word *oser*. The Italians and Germans pronounce it as *ds* or *ts*, or the Hebrew *ז*; and the

* As this letter is borrowed from the Greek Alphabet, some give it the sound of the Greek *υ* in English words derived from the Greek, and pronounce *system*, *syntax*, &c. as if they were written *sustem* *suntax*; but this favours too much of pedantry.

Spaniards as *s* or *ss*, e. g. *Zaragoza*, a city in Spain, is pronounced *Saragossa*.

C H A P. VI.

Of certain Sounds expressed by two or more consonants in the ancient and modern Languages.

CH has the same guttural sound in the German, northern, and old British language, as *n* in the Hebrew, or *χ* in the Greek, (see Chap. III.) In the Latin and Italian it is always sounded like *k*, and even in other languages in words derived from the Latin, Greek, or Hebrew. The English make *ch* expressive of three different sounds, which must puzzle learners and foreigners, viz. the true English sound in *much*, which is the same with the Italian *c*; the French sound in *machine*; and the Latin in *Archangel*; and though *clarity*, *Archbishop*, and *Melchizedeck*, be derived from the Greek and Hebrew, yet we pronounce them as words purely English. This vicious pronunciation first obtained by ignorance, and has been continued by an absurd custom.

Ch in French is sounded as *sh* in English, except in words derived from the Greek or Latin; however, it has often the French sound, according to the Parisian pronunciation, even in Greek names, as *Achille*, which

is pronounced *Ashille*. The Spaniards give *ch* the same sound as the English do in *much*, which is derived from the Spanish word *mucho*.

ç in French and Spanish is sounded like the letter *s*, even before *a*, *o*, or *u*.

Dh or *dd* in the ancient British language is sounded like *th* in the word *father*, or the Hebrew τ according to some.

Ck in German and English is sounded as a simple *k* or *c*.

Gh in the Italian language has the hard sound of *g*, as in *guide*; and *gl* that of the French *l mouillè*, as in the word *seraglio*, which the Italians pronounce *seraglio*.

Ll in the Spanish language is sounded something like our *j* or *y* consonant *; *ll* in the old British language has a peculiar aspirated sound, generally marked by *lh*, which can be pronounced by none but the Welch, and perhaps the Biscayans.

Pb in Latin and most of the modern languages is sounded like *f*; but the Greeks express it by the simple character ϕ . The Italians, however, express the Greek ϕ by a simple *f*.†

* Some give the Spanish *ll* the sound of the French *l mouillè*.

† For instance, the Italians write the Greek word $\phi\lambda\omega\sigma\phi\iota\alpha$ thus, *Filosofia*; which prevents the multiplying of consonants, as other Europeans do. The Greeks invented the letter ϕ because they wanted a character to express the sound of our *f*; but it is absurd to retain both *f* and *pb* in most of the modern languages.

Ps, which the Greeks expressed by the simple character ψ , is still retained in some English words derived from the Greek; as *Psalms*, *Psalter*, &c. but this double consonant is sounded in our language like a simple *s*.

Pt is likewise used in the Greek name *Ptolemy*, and *Pbth* in the word *Pbthysic*, which is derived from the same language; however, these are pronounced like a simple *t* in English, as if they were written *Tolomy*, *Tisic*.

Sh in English is sounded as the French *ch*, the Italian *sc* before *e* or *i*, and the Hebrew *ch*. The Greeks have no precise idea of this sound.

Sc is expressive of two different sounds in the English language, namely, that of *sk*, and *ss*, as in *skeleton*, *sceptre*, and *scene*, which are all derived from the Greek, though differently pronounced by an absurd custom. The former or *sk* is the true Latin sound of *sc*; but the latter prevails among us. *Sc* before *e* or *i* is pronounced by the Italians as *sh* in English, or *ch* in French.

Sch is, in our language, sounded like *sk* in *scheme* and *school*, and like *s* in *schism* and *schedule*, which is whimsical, and puzzling to learners.

The Germans and the neighbouring nations around them, who speak various dialects of the Teutonic or Slavonic languages,

Q

use

use three or four consonants to express certain sounds, which, in other languages, are expressed by one simple character, or two at the most. This greatly multiplies the number of consonants in some words, so that foreigners think it impossible to pronounce them; I shall give the following instances of this absurd practice, and of their double consonants and their powers.

Cs and *cz* in the Russian, Polish, Bohemian, and Hungarian languages, is sounded like *ch* in the English words *much*, *charity*, &c. *ck* has the power of *sk*, and *sz* that of *sh*. *

Pf in the German language is sounded as a simple *f*.

Sch is sounded as the English *sh*, or Hebrew *w*, by the Germans; but the Danes, Hollanders, and Flemings pronounce it as *sk*.

Tsch is used in the German language to express the sound of the Italian *c* before *e* or *i*, or the English and Spanish *ch*; for example, *Teutschland* is pronounced *Teuchland*. If the Germans were to write the English

* Thus the Russians write the following names *Wysznei*, *Woloczok*, *Uglich*, which are pronounced *Vich*, *Polochok*, *Ooglich*; the Polish names *Lenczyez*, *Polock*, are pronounced *Lenchich*, *Polefk*; the Bohemian names *Byszice*, *Czaslaw*, are pronounced *Byshitz*, *Chaslaw*; and the Hungarian names, *Csanad*, *Szolnock*, *Panczowa*, are pronounced *Chanad*, *Sholnock*, *Panchowa*. Note, that they make use of *ch* as in the English words *chair*, *change*, &c. in characterising the above sounds.

nam

name *Cibichester*, or the Italian word *cecità*, they would write them as follows: *Tschitschester*, *Tschetschita*. This will account for the vast number of consonants in the Teutonic and Slavonic dialects, and facilitate the pronunciation of names of places and persons in those languages, when they occur in history, the description of foreign countries, &c.*

T has the same sound in English and German as the Θ has in Greek; but is pronounced by the French as a simple *t* both in the Greek, and in French words derived from that language, as *Theatre*, *Theologie*, which they pronounce *Teatre*, *Teologie*. The Italians, with more propriety, write and pronounce *Teatro*, and *Teologia*.

W is sometimes pronounced by the Germans as our *v* consonant, and sometimes as the vowel *u*; for instance, *wein* and *souel* are pronounced *vein* and *souel*. The English likewise give it a consonant and vocal power: for it supplies the place of *u* in *crowd* and *roud*; but the former is more properly written *crowd*.

W is sounded in English like *oo*, the French *u*, the Italian and Spanish *u*, or the German *fat*; but it must be rapidly pronounced. In order to give each of these nations an idea of its sound in our language, I shall write the word *wa* according to their respective Alphabets.

* See an example of such names in the northern dialects, in the last note.

Q 2

Thus

Thus the French would express it in writing by *ouater*, and the Italians, Spaniards, and Germans by *uater*, pronouncing the *u* very quick.

Wh begins a great number of words in our language, but the order of them is inverted in pronunciation; for in the words *when*, *while*, &c. the *w* is sounded after the *b*, and was placed so by our Anglo-Saxon ancestors. *

C H A P. VII.

Of Words represented to the eye by Orthography, and of the orthography peculiar to the ancient Languages.

A Word, in this sense, is a combination of certain visible signs or characters, used by common consent to express compound articulate sounds. As the Hebrew tongue is the most ancient, so its Orthography is the most simple of all the ancient languages. For all genuine Hebrew words consist of certain radical letters, which cannot be altered without altering the simple signification of the word: Hence those letters which are added to the radical, or substituted in their place are called Servile or changeable letters. The latter are used to vary numbers, persons, &c.

* The Spaniards have this sound in *buerto*, an orchard, which is pronounced *wherto*.

and sometimes are affixed to nouns or verbs instead of pronouns. For example, דבר *a word*, consists of three radical letters ; דברי *my word*, דבר *his word*, &c. have the letters ו and י added to the former, and these supply the place of the possessive pronouns *my* and *his*. The Hebrew Orthography, therefore, will admit of little or no variation.

The Greek Orthography varied considerably according to the different dialects of that language ; so that almost every author among the Greeks had his peculiar Orthography according to the dialect he adopted, and the Poets made use of them all. This variety, however, was owing to the different ways of pronouncing the Greek language ; so that, probably, the Athenians, Ionians, Dorians, and Æolians, expressed their words in writing according to their respective methods of pronunciation *.

The Latin Orthography was in a manner settled in the Augustan age ; which has been the standard for modern Latin writers, both for purity of stile, and orthographical exactness. Some of the moderns, indeed, particularly the Germans, differ from the best ancient authors in spelling some Latin words:

* The abbreviations of two or three Greek letters by one character, or *nexus literarum*, was invented by indolent transcribers ; and ought never to be used in print, as they only serve to puzzle learners, and to debase the beauty of the Greek characters by clustering them together.

Thus they write *adfatum* for *affatum*, *adfectus* for *affectus*, *adfero* for *affero*, &c. Others double the consonants in several words which require but a single one, as *paullo* for *paul*, *littera* for *litera*, &c. The former method is to be avoided, because it renders the language rough and unharmonious; and the latter, because it was never practised by any of the best authors among the Romans of the Augustan age, except the Poets, for the sake of altering the quantity of a syllable. However, some few Latin words were written two different ways by the best authors as *quum* and *cum*, &c. either of which may be safely used by modern writers in that language.

C H A P. VIII.

Of the Orthography of the modern Language

IT appears from the preceding Chapter that the Orthography of the learned languages is so well fixed, that we cannot be at a loss in writing them correctly, though we are not sufficiently acquainted with the true method of pronouncing them. The case is quite different with regard to the living languages, particularly the French and English. For the pronunciation of the modern tongue may be easily attained by a nice ear; but the Orthography of most of them is clogge

with many difficulties. Before I proceed to treat of the latter, I must beg leave to premise the following observations on Orthography in general.

As Orthography is the method of representing the pronunciation of a language to the eye, custom alone must regulate this, as well as pronunciation itself *, and every other part of a language. For as language is the means of expressing our sentiments, either by writing or *viva voce*, as a certain number or society of men have tacitly agreed upon among themselves; if our Orthography is not conformable to their usage, we do not express ourselves by writing according to such an agreement, and therefore must write unintelligibly. Such a proceeding, with regard to that society or nation, is the same as if we did not express ourselves at all; and they can learn nothing from an unusual combination of characters. Thus it is with those who would introduce an Orthography that is entirely new; others can comprehend nothing of it, since it is contrary to the common usage. It would therefore be ridiculous to prefer such a new method to the established Orthography, even though it were in reality

* The custom that must regulate our pronunciation, &c. must not be that of the vulgar, but of men of learning and politeness. Hence Quintilian says, *Consuetudinem sermonis, verbo consensum auditorum; sicut vivendi, consensum sanctorum*. Lib. iv. Cap. 4.

more perfect than the latter; since it is just the same thing as if I chose to speak to a man in a language he does not understand, under pretence of its being more perfect than his mother-tongue. This is the case of every single innovator of the usual Orthography in our own, and other modern languages.

If we consider farther, that all characters are in themselves indifferent to represent to the eye this or that sound, and have no other relation to any particular sound but what is established by custom; we have no reason to alter our Orthography, because other nations use the same combination of letters to represent another sound different from that we have annexed to it, nor to find fault with other languages on that account. For all nations speak and write according to the usage established among them by a tacit consent, so that if the French are agreed to express a certain sound by *en*, which we write thus, neither the French nor English are guilty of any impropriety; since both follow the usage established in their respective languages. However, the English and French might at first, have contrived a more simple, uniform, and commodious method of representing a great number of their words in writing.

Ego, nisi quod consuetudo obtinuerit, sive Quintilianus sic scribendum quicquid iudico, quo modo sonat. Hic enim est usus litterarum, ut custodiant voces, et velut depositum relictis legentibus. Lib. iv. Cap. 4.

than that which caprice and custom has gradually established.

The Orthography of some of the modern languages is much more embarrassed and confused than that of others, as the reader may observe by casting his eye on Chap. IV. Indeed if any language had precisely as many different characters as there are different sounds in the pronunciation of that language, and no more, so that every letter should always denote the same particular sound; such an Orthography would be the most easy, simple, and natural that can be conceived. The wider, therefore, any language differs from this practice, the more confused and whimsical the Orthography of it must appear. According to this rule, we may see that the Italians have the most natural and easy Orthography *; that the French language, on the contrary, is the most difficult and embarrassed, as to its Orthography, of any modern tongue; and that, next to the French, our own language is the most unnatural and confused, in this particular.

The French Orthography, indeed, has been greatly reformed by a learned Academy for these last sixty or seventy years, though it is still far from the simplicity of the Italian or Spanish. Nor can their Orthography be reformed any farther without very great inconveniencies, for numberless words

* See Chap. IV.

that

that are equivocal in sound, are distinguished in writing by a different Orthography. Nay, numbers, genders, and persons of nouns and verbs would be confounded in that language, if words of similar sound were written alike; which would render it extremely difficult to foreigners, and void of all accuracy and precision. It is true, the French pronunciation is too much polished; and this has given rise to numberless equivocations in that language when pronounced, which is corrected by Orthography when it is written. Some private persons in France, like our modern innovators in England, have endeavoured to alter the established Orthography by writing *ele done* for *elle donne*, *aïse-mant* *evidemant* for *aïsement* *evidement*, &c. but these innovations died with the inventors of them.

The English Orthography has not had the good fortune to be reformed by an Academy appointed for that purpose; but has been altered in every age, sometimes for the better, and sometimes for the worse, by the caprice of particular authors, or the common practice of the best writers. In adjusting our Orthography, it seems most adviseable,

I. To follow the latter, especially those good authors who wrote, when our language had attained to a tolerable degree of perfection.

To

2. To retain as many vowels and drop as many consonants as we can, consistently with the practice of any author of note, and the pronunciation of our language; which will render it smooth and harmonious, and shew less of its Gothic structure to the eye of foreigners*.

3. To steer a just medium, without deviating too far from the etymology of words on the one hand, nor from a just pronunciation on the other.

4. To use no abbreviations in prose †, nor apostrophes where they are not absolutely necessary, as in the following expressions, *the Lord's table, the king's house, &c.* which, perhaps, were better written at full length, *the table of the Lord, &c.* at least, such phrases are more harmonious. These rules I shall illustrate by the following remarks on each of them.

Remark 1. Those authors whom we may imitate in Orthography, as well as purity of language, are Addison, Tillotson, Locke, &c. but we must not adhere so strictly to one

* I have followed this rule, both with regard to the authority of some authors of note, and the genius and harmony of our language, wherever I have proposed any emendations of our Orthography, which differ from the common spelling.

† This rule should be carefully observed by authors, except in Comedies and works of humour, nor should printers ever deviate from it, unless they are authorised by their copy.

writer

writer as to neglect any improvement made by another of equal note, if it be consistent with the other rules laid down above.

Remark 2. In order to retain as many vowels as we can in our language, which is naturally crouded with too many consonants *, we must avoid a fault which many good authors are guilty of, by depriving the following words, and a hundred more of the like structure, of their proper vowels, and curtailing them thus :

Frightned	Entred
Strengthened	Remembred
Fastned	Remembring
Hastned	Ofner
Fastning	Softning
Hindred	Wandring
Hindring	Wondrous, &c., †

On the contrary, these and the like words, should always be written in prose as follows,

* One English word of Saxon origin, among many others, is a plain demonstration of this. For it has but one vowel to seven consonants; and what is more extraordinary, the latter are all pronounced, so that not one of them can be dropped, viz. *Strength*.

† *Oddly, dabbling, tippling, struggling, &c.* might very well spare one consonant, and should be written, as many authors of note do, *odly, dabling, &c.* which spelling preserves the true sound, and eases the language of such a cluster of consonants as *ddl, bbl, ppl*, and the like.

to avoid the clustering of consonants, as *gbtn*, *gthn*, *ftn*, *ndr*, *ftn*, &c. *

Frightened

Entered

Strengthened

Remembered

Fastened

Remembering

Hastened

Offener

Fastening

Softening

Hindering

Wandering

Hindered

Wonderous, &c.

To these may be added *judgement*, which is overburdened with consonants when it is written without an *e* in the first syllable; thus, *judgment*. The French preserve the mute *e* in the middle of words, to prevent too great a concourse of consonants: as for instance, *lentement*, *formellement*, *fortement*, &c. We likewise retain it in the word *comeliness*, and the like. *Wouldest*, *shouldest*, and, I think, *whilest* and *didest* should be written at length, for the reasons given above.

Many words ending with *ck* ought to be written with *c* only, which would be as agreeable to pronunciation, and would preserve the etymology much better than the former. e. g.

Catholic

Critic

Comic

Ecclesiastic

* This just Orthography is not strictly observed, I believe, in any English book extant but the late folio Bibles; and a beautiful octava edition of the *Tatlers*, *Spectators*, and *Guardians*, lately published by Messrs Tonson.

Public

Public
Pacific
Rustic
Plastic
Physic

Rhetoric
Logic
Mathematics
Mechanic, &c.

These and all other English words derived either from the Greek, Latin, or French, should drop the *k*; which only serves to multiply our consonants and give our language a Gothic appearance, and at the same time obscures the etymology of such words. However, in words derived from the Saxon or German, the *k* should be retained, partly for the same reason that it is dropped in the words cited above, viz. to preserve the etymology. These are

Back
Sick

Quick

Havock, and the like;

which are either purely Saxon, or derived from the Northern languages. * Though we should drop no vowels which can be retained in our language, according to the second position; yet where they render our Orthography more difficult to learners and foreigners, and are quite mute and precede other vowels, as in the following words, I think we may safely drop them; especially as some authors of reputation have led the way.

* Perhaps the *k* might be dropped in words purely Saxon, as they are written without a *k* in that language, as *stican* a stic, *sec* fix, and the like.

Adviseable

Adviseable	Speakable
Blameable	Tuneable, &c.

which should be written

Advisable	Blamable, &c.
-----------	---------------

It were to be wished that we had not cut off so many vowels at the end of words, but retained the mute *e* as our neighbours the French still do, though they pronounce it only in poetry. However, though we cannot recover these vowels where they are grown obsolete by disuse; yet we should still write

Determine	Irksome
Examine	Alexandrine, &c.
Illumine	Pristine
Adamantine	Rapine
Wholsome	Doctrine, &c.

The verbs *breathe*, *bathe*, *sheathe*, *clothe*, *borne* †, &c. should have the final *e* mute, which serves not only to distinguish them from *breath*, *bath*, *sheath*, *cloth*, and *born*; but also to lengthen the sound, and to shew that *th* has its softer sound in the former, and its harsher sound in the latter. This, in some measure, makes amends for the disuse of the obsolete characters *ð* and *p* in the

* *Vengeance*, *changeable*, and the like, should retain the *e* to soften the sound of the *g*. For the same reason we should write *judge*, *knowledge*, &c. with an *e*, contrary to the custom of some authors of note.

† The present tense of the verb *read* should be written with a mute *e*, as formerly, to distinguish it from the preterit *read*.

above

above examples, though not in other words which have no such mark of distinction; as *father, faith, the, theme, these, thunder, &c.*

It is very probable that our ancestors, especially the Poets, sounded the final *e*'s as the French peasants still do in the southern provinces. Indeed, the Devonshire people often pronounce it to this day, even in many words where it is not written at present; as *rockè* or *rocky*, to rock.

But as the final *e* is generally mute in the modern English, and serves at most but to lengthen the preceding syllable, or to soften a *g* or *c*; where it is to be sounded, as in Greek names, or English words in their original Greek or Latin form, it should be marked with a grave accent *, especially in verse, as

Phæbè	Salomè
Thisbè	Tempè
Chloè	Thulè
Epitomè	Cebès
Similè	Strophè, &c. †

The *e* should also be accented in the plural

* The same should be observed in Italian and Spanish words in English authors, as *Fesèli*, &c. especially in poetry.

† *Thèbes*, *Crète*, and *Ode*, which by custom are pronounced as monosyllables, should not be accented; for the same reason.

Satel.

Satellites *, to prevent the vicious pronunciation of that word, very common among us, as if it consisted only of three syllables; and though some learned men adopt this absurdity, yet Mr. Pope retains its true sound in English, as appears by the following verse:

Why Jove's *Satellites* are less than Jove.

Essay on Man.

The same may be observed of *Antipodes*, *Pyrites*, &c. which ought to be accented on the last syllable in English authors, to prevent the unlearned reader from the absurdity of pronouncing them short of one syllable.

A learned and ingenious author, in his late edition of Milton, &c. has fallen unmercifully upon our final *e* mute, among other innovations in his Orthography; which are by no means to be imitated, and shall be remarked in the Sequel. The following words, and many more which he has curtailed, appear more like Chaldee or Arabic than English words.

illumin

determin

adamantin

intestin

rapin

doctrin

* It might be of great service to foreigners, if we used a *diacresis* over one of the vowels when *ea* is not a diphthong, improperly so called: For instance, *Creature* and *Creator* might be thus distinguished, as *ea* is pronounced very differently in these words. For want of this distinction, the French and other foreigners are apt to confound the cause with the effect in reading the above English words.

R

examin

examin
imagin

crystalin
pristin.

It is to be feared that, if he follows his plan, he will lop off the *e* from the following words, as the syllables are equally short with those inserted above, and ought to be retrenched for the same reason, if it may be called a reason.

lov

corrosiv

siev

liv

nativ

judg

missiv

promis

com

motiv

deserv

incom

persuasiv

diminutiv

issu

passiv

giv

undon

relativ

som

abov.

pensiv

He has likewise multiplied the consonants in the word *height*, which he writes *hightb*, a word of a most strange and uncouth aspect, and disclaimed by every other author *. He, indeed, quotes Milton's authority for this and some other particularities; but as that poet was blind when his *Paradise lost* was composed, they pro-

The same author has, by omitting the hyphen in the following compound words, brought together a great number of consonants, which makes them have a more Gothic appearance than usual: *Nymphlike*, *overpraised*, *overrun*, *overaw'd*, *loopholes*, &c. It must, however, be owned, that he has dropped a consonant in *offspring*, *achieved*, *struggle*, and the like, I think not without reason; perhaps *offspring* with a hyphen may do better. *Marvelling*, *travelling*, &c. cannot, in my opinion, well spare the *l*, which is omitted by the same author.

bably

bably ought to be imputed to his *Amanuenses* *.

I am persuaded I need not say any more to shew the absurdity of these innovations, supported only by the authority of one or two authors, who, I trust, will have no imitators in this particular, nor in the other unwarrantable alterations they have made in the English Orthography. I would by no means set up my own private opinion against that of a person deservedly esteemed for his learning and abilities, but as I am supported by Mr. Johnson, the best English authors, and the genius of our language, I think I may safely decry such pretended refinements of our Orthography.

Remark 3. It has been the misfortune of the above-mentioned author, Dr. Middleton, and some others, to forget the true pronunciation of our language, while they attended only to the etymology of words, in their pretended reformation of the English Orthography. Of this I shall give an instance in the following words :

clam'd	procede
proclam'd	agreable
explan'd	declame, &c.
sovran	

* Mr. Johnson observes, that the early editions of Milton's poems were published in an age remarkable for its whimsical innovation of the English orthography. *Vide* Johnson's Dict.

Now any person who knows the English pronunciation, and has an ear, will easily perceive that this method of writing does not represent the true sound of the words to the eye of the reader; for, according to the English Alphabet, the diphthong *ai* has a different sound from a simple *a*, so that the latter cannot properly supply the place of the former in the above words. Therefore the derivation from the Latin words *clamo*, *proclamo*, *explano*, &c. is not a sufficient reason for altering the Orthography contrary to the English pronunciation.

The same authors, and many others who pretend to refine our Orthography according to that of the Latins, are either ignorant or forgetful of the channel by which we have received many words, originally Latin, into our language. For it is evident, that most of the Latin words we have adopted into our tongue are immediately derived from the French, and partly retain the orthography and pronunciation of the latter*; so that they cannot be restored to their primitive simplicity, consistently with the genius and pronunciation of our language. For instance *colour* is immediately derived from the French *couleur*, and not from the Latin *color*. A certain modern refiner writes *color* in English

* Thus *machine* retains its French pronunciation in our language, though it be originally derived from the Latin word *machina*.

which conveys neither the true sound nor immediate etymology of the word: For the true English pronunciation of the word (especially of the last syllable) approaches very near the sound of the French *eur*, and is very improperly expressed in writing by *or*. The following words, though the pronunciation of some of them will bear the late refinement of converting *our* into *or*, should, according to the genius of our language and their French origin, be written

labour	honour
vigour	favour
humour	governour, &c.

since they are immediately derived from *labour*, *vigueur*, *bumeur*, *honeur*, *faveur*, &c. besides, *ou* in *favour*, *governour*, has something of the obscure sound of the French diphthong *eu*, which is very different from that of an English *o*.

The same writer has contracted the word *sovereign* into *sovrán*, according to the Italian *sovrano**, and says, he cannot conceive how the English came to write *sovereign*. I answer, It is easily conceived: For the English derived it from the French *souverain*, and pronounce it almost as the French do, who annex nearly the same sound to *ain* and *ein*;

* If we must thus conform to the Italian, without regarding the true sound of words, we may change *foreign* into *forestie*, from the Italian *forestiere*; *ballad* into *ballat*, from *ballata*, &c.

and the English made use of the latter, and probably added a *g* to it, thinking it had some affinity with the verb *reign*. As for *souvan*, it only serves to mislead learners and foreigners into a vicious pronunciation of the English language.

Ile for *isle* is a refinement which the French Academy, who retrenched the *s* in numberless words of their language, did not think proper to make; since it intirely divests the word of its original form. However, the above-mentioned author has divested *isle* and *island* of the *s*, in opposition to all the rest of the world, and left not the least traces of *insula*, *insel*, *isle*, or *isola*, in either of them; so that if we follow his example, we shall be also in this sense

—*penitus toto divisos orbe Britannos*,

Virg.

as the Poet calls us from the situation of our island. In this last instance, and those that follow, he entirely neglects the etymology to favour the pronunciation: For I suppose that he suppresses the final *e* in a great many words for the same reason.

Another corruption of the English Orthography by several authors is, the writing *in* for *en*, contrary to the etymology of many words, and the genius of our language. For instance, they write

injoy

all
wh
inc
led
ten
the
cor
enr
mi
ini
tion
for
der
fo
fro
and
of
is a
anc
rive
wo
I
&c.

injoy	for enjoy, from <i>enjouer</i> .
intire	entire, from <i>entier</i> .
inviron	environ, from <i>environner</i> .
ingage	engage, from <i>engager</i> .
imbarass	embarrass, from <i>embarras</i> .
imbellish	embellish, from <i>embellir</i> .
imbrace	embrace, from <i>embrasser</i> .
imploy	employ, from <i>employer</i> .
inrich, &c.	enrich, from <i>enricher</i> ;

all which have nothing to do with the Latin, which is urged as a pretence to write *inquire*, *inchant*, instead of *enquire*, &c. If we neglect the French origin of words, by pretending to conform to the Latin, from which the former is derived, we shall by degrees come to write *invy*, *inimy*, &c. instead of *envy*, *enemy*, from the French *envie* and *enemi*, because the Latins write *invidia* and *inimicus*. Some authors write *vitious*, *pretious*, *gratious*, &c. under pretence of conforming to the Latin *vitiosus*, &c. not considering that as *vitiosus* is derived from *vitium*, so the above English words are derivatives from the substantives *vice*, *price*, and *grace*; and therefore should conform to the analogy of our language. The same absurd reason is assigned by some for writing *antient* for *ancient*; whereas it is not immediately derived from the Latin, but from the French word *ancien*.

Remark 4. The use of apostrophes for *e*, *th*, &c. in prose ought to be entirely exploded; for

what can be more uncouth to the eye and ear than *b'd, c'd, f'd, g'd, k'd, l'd, m'd, n'd, p'd, r'd, s'd, x'd, and z'd*, without a vowel? Not to mention the absurdity of writing *embrac'd, engag'd*, which, according to our method of pronouncing those letters, should be sounded *embrakd, engagd*; at least, there can be no just reason for writing them so in prose, though it may be authorised by poetical licence. The French, who are remarkable for their smooth, rapid pronunciation, drop many consonants in common conversation; yet they never omit either consonants or vowels in writing, unless the *hiatus* of two vowels render an elision necessary; as *l'empereur, l'ame, d'argent, &c.* On the contrary they write every word at full length, and sound their words distinctly in continued harangues, or in reading grave authors. We ought to imitate them in this, (which we are too apt to do in their follies) and to write our language accurately, and sound it distinctly, instead of curtailing our words either in writing, or reading deliberately and before a public audience*. Indeed, it is often difficult to distinguish by the ear, whether a pub-

* It is the practice of too many of the clergy to clip their words by dropping the *ed, &c.* in reading the Scriptures and the Liturgy before a congregation; but this is an absurd custom, since it gives our language an unnecessary roughness, and has been justly censured by the Spectator long since.

lic speaker uses the present or perfect tense of a verb, when he clips his words thus :

dawb'd for dawbed

denounc'd denounced

stop'd stopped

chanc'd chanced

link'd linked

rob'd robbed, &c.

These abbreviations are indeed necessary in poetry ; however, when two consonants precede the *ed* in verse, one of them may be cut off with the *e* : For instance,

deser'd shun'd

stop'd abhor'd.

Some authors, on the contrary, retain both consonants in these words, as *deserr'd*, *slopp'd*, and the like ; which, in the opinion of others, is unnecessary. Many words which are usually apostrophised might be written at full length, even in poetry, without hurting the numbers : For wherever two syllables are usually pronounced in the time of one, they may be safely both retained in verse ; for example,

heavenly *

watery

flowery

fostering

powerful

thundering

* Most of these words are a kind of dactyls, as *flow'ry*, *wat'ry*, &c. which give the English verse, that generally consists of ten syllables only, an agreeable variety ; so that these and the like words should never be abbreviated in verse, much less in prose.

towery

towery	lingering
every	glimmering
glittering	generous
flattering	quivering
ripening *	emperor
clustering	numerous
evening	wavering, &c.

These appear less Gothic to the eye, and give the verse a smoother flow than *quivering*, *flow'ry*, *wat'ry*, &c. and when followed by a long syllable, make an Anapest, which diversifies the numbers; for the English heroic verse generally consists of Iambic or Trochaic feet. This is constantly practised by the Poets in words ending in *ion*, as

station	nation
fruition	fashion
motion	contemplation, &c.

For these are never curtailed of their penultima by an unmeaning apostrophè; but the two last syllables are written at length, and pronounced in the time of one, without any prejudice to the measure of the verse.

Spenser, the father of English poetry, has retained more vowels in his writings than

* Pope, by writing this word at full length in the following verse, makes the fourth foot an Anapest or inverted Dactyl; the other four being Iambic feet.

' And Phœbus wärm the ripening ore to gold.'

Windsor Forest, v. 394.

This, to make use of the same immortal Poet's expression, is

' To snatch a grace beyond the rules of art.'

any

any Poet since his time : Hence he is justly admired for the harmony of his verse, and the smoothness of his language. This he owed, perhaps, in a great measure to his intimacy with the writings of Tasso and other Italian poets. How closely he sometimes imitated Tasso, not only in poetical descriptions, but also in the musical flow of his numbers, will appear from the following Stanzas, which are so beautiful, that I hope the reader will not be displeased with my transcribing them.

*Vezzosi augelli, infra le verdi fronde,
Temprano à prova lascivette note ;
Mormora l'aura, e fa le foglie, e l'onde
Garrir, che variamente ella percote
Quando taccion gli augelli, alto risponde,
Quando cantan gli augelli, più lieve scote.
Sia caso o d'arte, bor accompagna, ed hora
Alterna i versi lor la musica ora.*

Tasso Gier. Canto xvi. St. 12.

‘ The joyous birds, shrouded in chearful shade,
‘ Their notes unto the voice attempred sweet,
‘ Th’ angelical, soft-trembling voices made
‘ To th’ instruments divine respondence meet;
‘ The silver-sounding instruments did meet
‘ With the base murmurs of the waters fall ;
‘ The waters fall with difference discreet,
‘ Now soft, now loud, unto the wind did call ;
‘ The gentle-warbling wind low answered
‘ to all.’

Fairy Queen, B. II. Canto ult.

These

These lines serve to shew how Spenser's Muse improved the thought of the Italian poet ; and, at the same time, are a proof of what I advanced above concerning the harmony of his numbers ; for, excepting the two elisions in the third and fourth lines to avoid an *hiatus*, there is not one vowel dropped in the whole Stanza, unless it be *attempted* for *attempered* : however, the verse would be as harmonious if the *e* was inserted, as in the latter.

C H A P. IX.

Of Words expressed vivâ voce ; or Pronunciation.

A Word, in this sense, is a certain articulate sound, by which men have agreed to convey any particular idea to each other.

The reader may form a pretty just idea of the sound or pronunciation of Hebrew, Greek, Latin, French, and Italian words, from the power of the letters of which they are composed, by consulting Chap. V. *Concerning written characters and their powers*. Now as words have no natural connection with things, so letters have no natural relation to sounds ; so that both are purely arbitrary : Hence different nations annex different sounds to the same character, as appears by the chapter quoted above.

What

What is there advanced shall suffice for the ancient or learned languages; but I shall make some further enquiries concerning the pronunciation of the modern tongues, particularly our own. For this end, I shall endeavour to give natives and foreigners a clear idea of the sounds employed in the English language, by written signs; which is a difficult task, though it may be easily performed *viva voce*.

In order to give a just idea of the pronunciation of any language, we must distinguish as accurately as possible all the different sounds which are employed in the pronunciation of that language, without paying any regard to the characters or Alphabet used to express those sounds. Indeed, most languages express divers sounds by the same characters, and make use of divers characters to express the same sound *; so that it will prevent a great deal of confusion in treating of pronunciation, if we form an idea of the various simple sounds in any language, independent of all the characters by which they are expressed on different occasions.

To avoid such confusion, I shall insert a Table of the thirty-three simple sounds that compose the words of our language; and to distinguish them more accurately, I shall represent them by certain simple characters: But as several of the latter are not used in our

* See Chap. IV.

Alphabet *, in which the sounds they represent are usually characterised by two or three letters, I shall insert those letters after the simple characters in the same column. Over against these I shall place in the second column certain English words, in which each of those sounds is to be met with; and those letters which denote every particular simple sound are printed in *Italics* in every column †. In the next place, I shall add four other columns, in which certain words of the four principal European languages are inserted; And in every one of those exotic words is to be found one of the thirty-three simple sounds of our language, which will give foreigners a pretty just idea of those simple sounds, by knowing the correspondent sounds in their respective languages. The analogy between the sounds may not, perhaps, be according to the greatest nicety of pronunciation in each language: It is sufficient for my purpose, if they are expressed with tolerable accuracy; and where a blank is left in any of the columns, it shews that there is no sound in

* It is not my design to endeavour to introduce these simple characters into our Alphabet, which would be a chimerical attempt; I would only make use of them to convey a more distinct idea of the simple sounds of our language, in writing, to learners and foreigners.

† This sound, which is represented in the Table by our simple characters, we shall call the Proper Sound of every one of our letters, which otherwise have no proper sound strictly so called.

that

that language, which answers to that over against it in the first or English column.

I shall not puzzle the reader with an account of the mechanical formation of every letter, nor shall I divide them into different classes according to the various organs of speech ; which can contribute but little to give him a true idea of their sound. I shall, however, place the vowels first, and then the consonants in the usual order ; and those simple sounds that are expressed in our language by two letters, are placed after the former of the double vowel or consonant usually employed on that occasion.

Simple Characters.	English Words.	French Words.	Italian Words.	Spanish Words.	German Words.	Simple Characters.	English Words.	French Words.	Italian Words.	Spanish Words.	German Words.
A—flender a.	face.	pays, a country. tête, a head. mer, the sea.	verbo, a verb. colletto, gathered. fera, a beast.	verdad, truth.	länge, length. Dänemark, Denmark. länder, lands.	f	fair.	faire, to do.	fede, faith.	fuego, fire.	fliegen, to fly.
a obscure.	water.	fracas, a noise. pas, a step. pendre, to hang.	amare, to love. andare, to go. campagna, the country.	amar, to love. padre, a father. pagar, to pay.	fragen, to ask. klagen, to complain. sagen, to say.	g	give.	gage, wages.	gallo, a cock.	gozar, to rejoice.	gabe, a gift.
—short a.	cat.	platte, flat. chasse, hunting. passe, pass.		jarro, a jar. barro, clay. carta, a letter.		j	judge.		giardino, a garden.	Mallorca, Majorca.	
e mute.	praise. spectre. people.	muse, the muse. que, and. peuple, people.			messe, the mass.	k	king.	kalendrier, a kalendar.	camera, a chamber.	cardo, a thistle.	könig, a king.
—short e.	red.	dilette, want. coquette, a coquette. finesse, cunning.	vincere, to conquer. questo, this. vivere, to live.	prestar, to borrow. vente, a sale. fiesta, a feast.		l	love.	lait, milk.	lavare, to wash.	leer, to read.	loben, to praise.
—long e.	glebe.	scene, the stage. plein, full. reine, a queen.	bere, to drink. godere, to rejoice. vedere, to see.	tener, to hold. fe, faith. quieto, quiet.	ehr, honour. lehren, to teach. sehen, to see.	m	man.	mois, a month.	madre, a mother.	mamar, to suck.	morgen, to-morrow.
—gross i.	kind.	distinguer, to distinguish. fin, fine. malin, malicious.			wein, wine. seind, an enemy. seige, a fig.	n	now.	noir, black.	notte, night.	nadar, to swim.	nacht, the night.
i—flender, short, or y.	this.	irriter, to provoke. ici, here. resister, to resist.	titolo, a title. picciolo, little. pintore, a painter.	ir, to go. tinta, ink. Dios, God.	irren, to err. müller, a miller. müntze, money.	p	pound.	pas, a step.	pane, bread.	pan, bread.	paar, a pair.
—ee, i long.	between.	machine, an engine. farine, meal. narine, a nostril.	pelegrino, a pilgrim. delfino, a dolphin. vino, wine.	tirano, a tyrant. vida, life. mio, mine.	Ich, I.	r	rife.	rave, a radish.	ridere, to laugh.	ara *, an altar.	regel, a rule.
o short.	obstinate.	omelette, an omelet. fosse, a ditch. ollentation, boasting.	obblatione, an oblation. obbjectione, an objection. torce, a torch.	chorro, a brook.	axt, an ax. acht, eight. jacht, hunting.	s	found.	sec, dry.	sano, found.	salud, health.	singen, to sing.
—long o.	so, go.	or, gold. ode, an ode. soupon, suspicion.	labare, labour. ardre, ardour. amere, love.	trabar, to work. ora, an hour. pastor, a shepherd.	bogen, a bow. ohne, without. sohn, a son.	w—th.	shame.	chien, a dog.	scemare, to diminish.	xugo, juice.	schön, beautiful.
—oo, or u.	food.	vous, you. tout, all. amour, love.	puro, pure. natura, nature. oscuro, obscure.	tu, thou. uno, one. ulcera, an ulcer.	nun, now. fuhrmann, a carrier. gut, good.	t	same.	tu, thou.	ruono, a tone.	timido, fearful.	tag, a day.
u long.	truth.	tuer, to kill. puer, to stink. usage, custom.	u as pronounced in Lombardy.	ciudad, a city.	jugend, youth. juwehl, a jewel.	9—th.	chief.				theil, a part.
—short u.	cut.	jeune, young. serviteur, servant. opium, opium.				8—th.	shine.			Trinidad, the Trinity.	
b	bed.	batir, to build.	barba, a beard.	bogar, to row.	bad, a bath.	v	vice.	vin, wine.	vero, true.	venir, to come.	löwe, a lion.
x—ch.	change.		citta, a city.	mucho, much.	Teutschland, Germany.	z	zone.	zele, zeal.	casa, a house.	rosa, a rose.	rose, a rose.
d	dear.	dent, a tooth.	dare, to give.	taga, a dagger.	degen, a sword.	* r in the beginning of Spanish words is aspirated, like the Greek ρ; but not in the middle, unless it is doubled.					

Remarks on the foregoing Table.

I have borrowed some characters from the Hebrew, Greek, and Saxon Alphabets, in order to give a distinct idea of the simple sounds of our language: which, after due examination, I find to be three-and-thirty in number; making the same distinction between long and short vowels as the Greeks did. For though our long and short *e*, *i*, *o*, &c. are the same sounds, as to their formation; yet they are different as to the ear, which is the proper judge to distinguish sounds. Hence the Greeks have their *ε* and *η*, their *ο* and *ω*, and the Masorets distinguish their long and short vowels by different vocal points; as *ר*, *׃*, *ׂ*, for *ā*, *ē*, *ū*; and *ֿ*, *׃*, *ׂ* for *ă*, *ĕ*, *ŭ*, &c. The vocal sounds are fourteen in the Table, allowing the long and short vowels to be different simple sounds, though they are formed in the same seat of the organs of pronunciation. Others reduce them to nine, making no distinction between *ā* and *ă*, *ē* and *ĕ*, obscure *a* and *ɔ*; slender *i* and *ĭ*; nor do they allow *i* gross to be a simple sound, but rather a diphthong, though I am of another opinion. If the reader thinks proper to reject the distinction I have made between long and short vowels in the Table, he must reckon the simple sounds in our language to be no more than twenty-eight.

S

I have

I have set down only the vocal powers of *w* and *y* in the table, though perhaps to some nicer ear than mine, they may seem to have a different sound when they are used as consonants; but I own, I can perceive no difference between *w* and *oo*, *y* and *i* slender, both rapidly pronounced *. If we make a distinction between the vocal and consonant powers of *w* and *y*, then the number of sounds in our language will amount to thirty-five. In order to make the pronunciation of our language easy to foreigners, I shall add the following remarks on the four columns of French, Italian, Spanish, and German words.

With regard to the third column, the French must observe that our slender *a* has nearly the same sound as their *e* open, or *ä* before *i* or *y*; and that our short *a* has nearly the sound of their *a* in *place*, or before two con-

* When *y* begins a word in our language, it seems to have exactly the same sound as the Hebrew *y*, the Greek *i*, and the German *j*. Thus if we were to express the words *yw* Hebrew, *Ἰησους* Greek, *jesus* German, according to our orthography, we should write them *yeshua*, *yefous*, *yefus*; and as the Greek *i* is never looked upon as a consonant, even when it precedes another vowel at the beginning of a word, as in *ἰακωβ*, *ἰωαννης*, I know not why *y* should be reckoned so in English. The Greek *υ* in the word *ἑως*, a son, has also the very same sound as our *wh* in *whip*, *whet*, &c. so that the word would be written thus in English characters, *whios*: and, yet *υ* is never reckoned a consonant in Greek, but an aspirated diphthong.

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sonants as in the Table. It must also be observed that our mute *e* is always so in our language *, and that it is not pronounced as a supernumerary syllable in poetry, as in French; but only serves to lengthen the preceding syllable; it is, however, placed at the end of some words after a short syllable, and was probably pronounced by our ancestors. They must pronounce our gross *i* somewhat like their *in*, in the words cited in the example, but the sound of *a* must not be heard in it; and our short *o* like their *au*, but shorter. Our short *u* has the obscure sound of their *eu*, and our *w* that of their *ou*; but both these must be sounded much quicker than those French diphthongs. The French have no sounds in their language that correspond with our *ch*, *j*, *th*, and *ð*; if they are acquainted with the Italian, they may form a just idea of the two first from *c* and *g* before *e* or *i* in that language.

The Italians and Spaniards should take notice, that our *a* slender is sounded more open, and not exactly like their *e* in the words cited in the fourth and fifth columns; that our gross *i* has no correspondent sound in either language; that our *u* long is pronounced almost like the Italian *u* in Lombardy, or *iu* in *ciudad*; and that our *oo* and *w* have

* In *people*, *spectre*, *able*, &c. the *e* seems to have a kind of obscure sound like that of the French *e* in *que*, *le*, &c.

exactly the same sound as the Italian and Spanish *u*, only the *oo* is pronounced long, and the *w* very short. They must pronounce our *k* like *c* before *a*, *o*, or *u*, and our *x* like *ſ* between two vowels. As for *th*, the Italians and Spaniards have no sound that corresponds to it.

The Germans are to observe, that our slender *a* is sounded like their *a* with a little *e* or two dots over it thus *ä*, *ä*; that our short *o* has the sound of their *a* fat, but is pronounced shorter; that our long *u* is pronounced as *iu* in the words cited in the Table; that our short *u* is sounded almost like their *u* in *mutter*, *a mother*, but something more obscure like the French mute *e*; and that our *oo* and *w* are sounded like their fat *u*; but the latter must be pronounced very quick when it begins a word. They often give the sound of our *v* to their *b* and their *w*, as in *löwe*, a lion, *loben*, to praise.

The Spaniards are farther to remark, that our *j* has nearly the same sound with their *ll* in *Mallorca*, *Majorca*, *llano*, plain, &c. only the Spanish *ll* has a sound rather approaching to the German *j* or English *y*, when it begins a word, something softer than our *j*; that *ſh* resembles the sound of their *x* in *xe-bec*, and not the aspirated guttural sound of it; that they must not confound the sound of our *v* with that of their *b*, as they use both

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both letters promiscuously; and lastly, that their *s* between two vowels in *causa*, *rosa*, &c. is not sounded quite so soft as our *z* in *zeal*, or *f* in *cause*.

CHAP. X.

Of Accents and Quantities, or Prosody.

IN order to attain the just pronunciation of any language, especially the Greek and Latin, it is necessary that we should know the nature of Quantity and Accent, the latter of which generally depends on the former. For Accent is nothing but laying a stress upon a certain long syllable in a word, according to the genius of every language, as will appear by the following remarks.

1. Hebrew words, if we may believe the *Masorets*, admit of the accent for the most part on the last syllable, and sometimes the last but one: But it is not improbable that most of the words in the Hebrew language were pronounced by the Ancients as monosyllables. *

2. In Greek and Latin words, if the last syllable but one be long, it is accented †; but if it be short, the accent or stress must be laid on the last syllable but two.

* The learned Dr. Shuckford is of this opinion.

† By accenting here is meant the laying a proper stress on a long syllable, and not these accents (´) (˘) (ˆ) that are usually printed in Greek books, or marked over certain syllables in Latin and French words.

3. In the Italian language, the accent is generally laid on the last syllable; but one; however, it is placed on the last syllable of nouns, ending in *ta* or *tu*, and some tenses of verbs, as *purità*, *castità*, *virtù*, *amerò*, &c.

4. The Spaniards accent the last syllable of all their verbs, and many of their nouns, *amâr*, *pastôr*; they have it often on the penultima, and some Spanish words have two accents.

5. French words are generally accented on the last syllable, and often on the last but one.

6. In English words we place the accent mostly on the last syllable but two, often on the last, and sometimes on the fourth from the last, as *commissary*, *accessory*, &c. but such words generally have another accent on the penultima, though the greatest stress is laid on the first accent. In nouns of two syllables, the first is accented, and in similar verbs the accent is generally placed on the last syllable.

7. Those words in the modern languages, which are immediately derived from the Latin, generally retain the accent on the same syllable as the original words from which they were derived; but this rule, especially in our language, is liable to many exceptions.*

* Thus we pronounce *brator*, from *orator*, *infamous*, from *infamis*, &c.

Some learned men *, indeed, are of opinion that the accent is an inexplicable something, different from the stress laid on a syllable according to its quantity, as defined above. Probably the unmeaning accents marked by whimsical Rabbins and the latter Greeks, very often on short syllables of Greek and Hebrew words, contrary to the above rules, first gave rise to this opinion. Thus they tell us, that *προσῳδια*, which according to quantity should be pronounced *Prosodia*, with the accent on the last syllable but two, must in pronunciation be accented by a certain inflexion of the voice on the last but one, without transgressing the rules of Quantity cited above [in Remark 2.] I own I cannot comprehend how this could be done in prose or verse, without destroying the very harmony of the numbers, and therefore I think that those Greek and Hebrew accents, which are contrary to the laws of Quantity, ought to be rejected as an absurd invention; at least, they are of no use to us moderns, who are ignorant of their first design. It is not improbable that they answered the same purpose as our musical notes in a chant or *recitativo*, and were marked over certain syllables to direct the inflexions of the voice, or instrument that accompanied it. Hence, probably, the

* See Rollin's *Belles Lettres*, and the English Grammar published by Brightland.

accents used by the Greeks had the names of Acute, Grave, and Circumflex.

Be this as it will, the only use the moderns make of these marks (´) (˘) (^), improperly called accents, is to distinguish adverbs from nouns or verbs, and to mark an ablative case or abbreviation, in Latin words*; to distinguish the different sounds of the letter *e*; or the absence of an *s* † in the French; and to shew that *e* is pronounced at the end of a foreign word in English ‡. The Italians, indeed, mark those words that are accented on the last syllable with a grave; as *carità*, *servitù*, *godèrò*, &c.

Quantity is the length or shortness of time allowed to a syllable in pronunciation; and the proportion between a long and short syllable is generally supposed to be as two to one. This bears some analogy to time in Music; for one Crotchet (♩) is sounded as long as two Quavers (♪): So that a Dactyl, (a poetic foot consisting of one long, and two short syllables) which is marked thus by Grammarians, *fallère*, would be thus represented by a Musician who would convey an idea of it to his pupil, *fallère*.

* For example, *longè*, *latèque*, far and wide; *quid de causâ*, upon what account? *amâssem* for *amavissem*.

† As *bonté*, goodness; *charité*, charity; *la tête*, the head.

‡ As *Lethè*, *Phœbè*, *épitomè*, *smill*, and the like, which should be always accented in English prose, as they are in poetry by the best authors.

The

The Accent is to be carefully observed in pronouncing the modern languages; but as there are no certain rules to shew on which syllable it is to be placed in any of them, we are obliged to depend on custom or the genius of the language, the former of which often varies in English. It is an absurd custom, however, to throw the accent back to the fourth or fifth syllable from the end, in the following English words, and the like:

córruptible	áccceptable
réfractory	átttributed
ácademy	cóntributed
ámbulatory	ágonizing, &c. *
ániversary	

instead of

corrúptible	annivérsary
refráctory	agonizing
academy	attributed, &c.

This seems to be a growing evil; for some, instead of corrúpt, attribúte, précédençe, pronounce córrupt, átttribute [the verb], précedence, &c. I am apt to think that our neighbours from the north part of this island (many of whom being men eminent for their learning, are school-masters and tutors in

* It may be urged that these words, &c. have another accent on the *penultima*; but as that syllable is often short in such words, we can lay but little stress upon it. However, where custom has fixed the accent on the third or fourth syllable from the end, we must conform to it; but, at the same time, we should by no means multiply such inharmonious sounds.

Eng-

England) seem to have propagated this vicious pronunciation; for I have observed that inquiry is generally pronounced inquiry by the gentlemen of Scotland, which induces me to believe that they are apt to throw the accent farther back in other words, than we do. This custom, however, is by no means to be imitated, for it renders our language less harmonious; whereas the Italian, which is the most musical among the modern languages, consists mostly of words accented on the *penultima* or last syllable but one.

C H A P. XI.

Of Emphasis.

AS the accented syllable in a word is pronounced with a strong voice, so when a particular word in a sentence is uttered with a stronger tone of voice than the rest, it is called the *Emphatical word*. The *Emphasis* should be laid on those words which are the most weighty and important, and does in a manner determine the sense of the whole sentence; for some sentences are capable of various senses by changing the place of the *Emphasis*. Thus the following question will admit of four different answers, by varying the *Emphatical words*, which are here printed in *Italics*:

Will *you* ride to town to-day?

No; I shall send my servant.

Will

Will you *ride* to town to-day?

No; I intend to walk thither.

Will you ride to *town* to-day?

No; I design to ride about the country.

Will you ride to town *to-day*?

No; but I shall to-morrow.

In that pathetic expostulation of the prophet Ezekiel *, you may place the Emphasis almost on any word in the sentence; and it will strike out a different sense:

Why will ye die, O house of Israel! †

This shews the necessity of placing a proper Emphasis, in order to read or speak intelligibly; for the emphatical word often determines the sense of a whole sentence, and always gives life and spirit to what we utter. Indeed, it sometimes happens that two persons of equal judgment place a different Emphasis in reading the same sentence; but this shews that they either give their author two different meanings, or apply the same words in that sentence to different purposes.

It is surprising that both the learned and unlearned place their Emphasis properly in common conversation, which is generally natural and unaffected: but many of the former as well as the latter, when they come to read, assume a strange, unnatural, and affected tone; placing the Emphasis on *and*,

* Chap. XVIII. 31.

† See a pamphlet entitled, *An Essay on Elocution*, published at London in 1748.

their,

their, them, it, and the most insignificant particles in the sentence. The force of an ill habit in this respect, especially when it is contracted early, is conspicuous in the following instances: Children are usually taught to repeat the Lord's Prayer and Ten Commandments by nurses, or ignorant school-mistresses; and even when they come to years of discretion, their judgement seldom corrects the absurd custom they have contracted of reciting the Lord's Prayer thus, "Our Father which *art* in heaven." By placing the Emphasis on *art*, the words seem to imply that the Deity was not *always* in heaven; whereas they signify no more than *Our heavenly Father*, to distinguish him from our earthly parents. At the conclusion of the fourth Commandment the Emphasis is usually placed on words *day* and *it*, "Wherefore the Lord blessed the seventh *day*, and hallowed *it*;" and many of the readers of our Liturgy are guilty of this absurdity, few of them placing the Emphasis in its proper place thus, "Wherefore the Lord blessed the *seventh* day, and *hallowed* it." This shews the necessity of following Nature*, and carefully attending to the sense of what we read or recite, in order to correct the errors of the early part of our education; which, as it is now managed, is too apt to

* *Naturam intueamur, hanc sequamur*, says Quintilian, Lib. viii. Cap. 3.

mislead even men of learning and judgement; and to expose them to ridicule and contempt.

Those who have not judgement to direct them in placing the Emphasis and accents properly, would do well to attend to the best actors on the stage, who are generally very exact in this and other parts of pronunciation. It is well known that Cicero had a very great esteem for Roscius * a celebrated comedian; from whom the Roman orator learned the art of pronunciation, in which he so greatly excelled. Nor is our English Roscius less worthy of imitation in this particular; and the youth of Great Britain, who are designed to speak in public, would learn more by observing his method of pronouncing one speech in Shakespear, than by reading whole volumes on the subject.

C H A P. XII.

Of Stops or Pauses.

THESE are certain Points or Signs, invented by the moderns to distinguish the several parts of a discourse, and direct the pronunciation of the reader. This practice prevents abundance of ambiguities, by shewing to which phrase or period in an author a certain word properly belongs. The Ancients, who

* *Quid amores; ac deliciae tuae, Roscius?* says Quinctus to Tully, *de Divinatione*, Lib. i. Cap. 36.

either

either used no stops at all, or inserted one after every letter, furnished matter enough for the critics to investigate the true sense of their writings; for most of the disputes among commentators is owing to the want of Points in ancient manuscripts both sacred and profane. The signs in Punctuation are

A Period [.]

A Comma [,]

A Colon [:]

A semicolon [;]

A note of Interrogation [?]
of Admiration [!]

To which may be added

A Parenthesis ()

It is a difficult task to prescribe stated rules for pointing; since writers are not entirely agreed in this particular: Almost every author amongst us has his own system of pointing; and many of them have none at all, but leave it to the printers to point as they please. This is partly owing to the various ways in which words and phrases may be arranged, and partly to the different method of arranging them peculiar almost to every writer; which, of course, must vary the punctuation. I shall, however, make a few observations on the use of these Points in discourse, and endeavour to throw some light on so intricate a subject. To begin with the full point [.] , which was invented long before the rest; it denotes that the period is finished,
and

and that the sense is entirely complete ; as
 " Fear God, Honour the king."

The Comma [,] (which I have placed next, as prior to the middle points) serves to distinguish nouns, verbs, and the members of a period, which are not necessarily joined together : For example, [nouns] ' The king, the queen, and the royal family, arrived.' [verbs] ' He sighed, kneeled, begged, and implored.' [adverbs] " To live soberly, righteously, and godly, in this present world." [The members of a period] ' The soul, considered abstractedly from its passions, is of a remiss and sedentary nature, slow in its resolves, and languishing in its excursions.'

The Colon [:] serves to mark the middle of a period, where the sense is less complete than that which requires a full point : *e. g.*
 " Man, that is born of a woman, hath but a short time to live, and is full of misery : he cometh up and is cut down like a flower ; he fleeth as it were a shadow, and never continueth in one stay."

The Semicolon [;] is used to denote a sense that is less complete than a Colon, and more so than a Comma * : as for example,

* It is a common practice to put a Semicolon after *Esq* in print, which is whimsical enough. *Esquire* was abbreviated formerly in manuscripts thus *Esq*, as *atq*, and other Latin words ; the printers made a (i) of the flourish to the *q*, and I have seen *atq* printed in the same manner in several old editions of the Classics.

' Hap-

‘ Happiness, either real or imaginary, is the
 ‘ end of all our pursuits, and the object of
 ‘ all our wishes; and the only way to true
 ‘ happiness, is to walk in the paths of virtue.’

The notes of Interrogation, and Admiration, are placed after sentences or periods that include a question or admiration, &c.

The above definitions, perhaps, may not be thought sufficient to give the reader a clear idea of punctuation; and he may justly ask, what is meant by a *period finished*, and a *sense entirely or less complete*? This I shall endeavour to explain in some measure; though I am afraid not with that accuracy and precision that were to be wished, for the reasons given above.

The Full Point [.] is placed after a complete period, when the sense is entirely finished; that is, after a series of different phrases which depend upon each other to the last in the period; as,

‘ If so great a misfortune, as that of having
 ‘ lost the best of friends, could leave
 ‘ room for other chagrins, I should be extremely
 ‘ mortified to find myself deprived of
 ‘ my books.’

Thus when the last phrase in the series leaves no room to expect another, the period is finished, the sense is complete; and then we must put a Full Point after it.

But here it must be observed that some periods have, what I may call, a Supernumerary

merary member, i. e. a member we had no reason to expect from what went before, which yet depends on the preceding sentences: as if I was to add the following words to the period cited above: 'But the greatest misfortunes render us insensible to those that are less.' Here the particle *but* supposes what precedes; so that we place the Full Point not before, but after these Supernumerary members, which are supposed to belong to the preceding period.

The middle Points [:] and [;] are often used indifferently one for the other by most authors. It may, however, be observed in general, that they are inserted before those members of a period that depend on what went before; though at the same time the preceding phrases have a complete sense, independent of what follows; which may happen several ways.

The most remarkable is, when the supernumerary member is introduced by some conjunction: as *for*, *but*, *however*, *nevertheless*, *since*, *although*, &c. For example,

'The Augustan age was so famous for excellent poets, that they have served for models to all others; nevertheless, it produced no tragic poets.' Here the middle Point [;] must be placed before *nevertheless*. It may be farther observed, that a Colon denotes the sense in a supernumerary sentence to be more detached from what goes before,
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than a Semicolon does ; and that, on the other hand, a Semicolon is placed before those supernumerary phrases that not only suppose the preceding sentences, but also depend on them for their construction ; e. g.

“ The Lord thy God bringeth thee into a
 “ good land ; a land of brooks of waters, of
 “ fountains and depths, that spring out
 “ of valleys and hills ; a land of wheat and
 “ barley, and vines, and fig-trees, and pom-
 “ granates ; a land wherein thou shalt eat
 “ bread without scarceness ; a land whose
 “ stones, &c.

Though the middle points are generally placed before the conjunctions mentioned above ; yet those very particles often denote the beginning of a new period, rather than the supernumerary member of the preceding ; and in this case we must place a Full Point before them, to shew that what follows is absolutely a new period. In order to distinguish between a supernumerary phrase and a new period, we must carefully attend to the sense of the author and his method of arranging his thoughts. To this it may be added, that when the conjunction is followed by as many, or more, phrases than the preceding period ; the first is generally complete, and requires a Full Point, and the last is a new period. Besides, some of these conjunctions have not always so determinate a sense, as to denote that what follows them

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has a close connexion with what goes before : for they often serve to shew a kind of transition from one discourse to another ; and in this manner *but* and *for* are frequently used.

The Colon, or Semicolon, is also inserted by most writers in the middle of a long period, though it contains no supernumerary member, but consists of a great number of phrases dependent on one another : in such a case, a series of Commas is apt to cause obscurity, and fatigue the reader ; and therefore it may be proper to put a stronger stop after two or three Commas, as a resting-place for the voice, and to render the author's sense more clear and perspicuous *.

The same sentence may require different Points, according as it is placed in a period. Thus the following sentence is complete, and requires a Full Point : " God is a Spirit." But by adding to it what follows, instead of a Full Point, we place a Semicolon after it : " God is a Spirit ; and they that worship " him, must worship in spirit and in truth." If we farther add the following sentence, and still lengthen the period, this last Full Point must be turned into a Colon, e. g. " God is a Spirit ; and they that worship " him, must worship in spirit and in truth : " for the Father seeketh such to worship him."

* This paragraph may serve as an example of what is here recommended.

When the last member in construction precedes the principal verb in a sentence, it requires a Comma, as for example: "To do good and to distribute, forget not:" but by differently arranging the sentence thus, the Comma may be omitted, "Forget not to do good and to distribute." In this last instance, and in all short sentences, in which the words are placed in a more natural order, there is no need of a Comma to render the sense plainer: But when a sentence begins with the oblique cases, or consists of several members preceding the principal verb, we should insert a Comma, and sometimes two or three, for the sake of perspicuity.

The Parenthesis () includes a phrase or sentence which is inserted in another, and may be omitted without any prejudice to the sense of the period; as for instance, "For to their power (I bear record) they were willing, &c." Now as each of these Crotchets require a pause equal to a Comma, their places are usually better supplied by two Commas: however, if the interpolated sentence consists of several members distinguished by Commas or a Semicolon, it ought to be included in a Parenthesis to avoid obscurity; though some late authors discard it where it is really necessary. But in hypothetic sentences two Commas should always supply the place of the Crotchets, e. g. 'He is, if we may believe his friends, a man of probity

'bity and honour.' Indeed this sentence, differently arranged, requires but one Comma; 'If we may believe his friends, he is a man of probity and honour.'

The notes of Interrogation and Admiration do not always supply the place of a Full Point, as some Grammarians tell us; for there are sometimes several Interrogations in a period, as in the following passages in Milton:

——— 'Knowledge forbidden?
Suspicious, reasonless: why should their Lord
Envy them that? can it be sin to know?
Can it be death? and do they only stand
By ignorance?

——— O unexpected love!
Love no where to be found less than divine!
It must be farther remarked that this point (1), though it is commonly called a note of Admiration, is often used after an invocation, or any sudden exclamation of joy, grief, detestation, &c. as for example,

'Descend from heaven, Urania!' ———
'Great are thy works, Jehovah!' ———
'O unexpected stroke, worse than of
death! &c.'

Thrones! Dominations! Princedoms! Vir-
tues! Powers! &c.

'O miserable of happy! &c.
——— O fleeting joys
'Of Paradise, dear bought with lasting woes!'

Milton.

'Ah

' Ah me ! Alas ! Begone ! Hark ! Peace !
' Be still ! Thrice happy ! Joyful day ! De-
' tested race ! Miscreant, avaunt ! &c.'

C H A P. XIII.

Of Etymology.

I Shall not here treat of the method of de-
compounding words from their Themes
or roots in the same language : that part of
Etymology, together with Syntax or con-
struction, &c. I shall leave to the Gramma-
rians ; it being my design only to throw out
some general hints on the derivation of one
language from another, with regard to the
primitive words.

The Hebrew Language, being a simple
original tongue, cannot be derived from any
other ; its radical words being but few in
number, and without any foreign mixture.
Some learned men derive several Hebrew
words from the Arabic ; but they tell us at
the same time, that the Arabians only pre-
served the true Etymology of some deriva-
tives, to which the Jewish Rabbins had as-
signed a chimerical origin, according to their
trifling fancies.

The other Oriental tongues, excepting the
languages spoken in China and India, are
either dialects of the Hebrew, or derive
most

most of their primitive words from that ancient language.

The Greek language also derives several words from the Hebrew ; and, as a learned man observes *, has borrowed above six hundred radical words from the Celtic language. The latter was probably the language of the ancient † Gauls and Britons, and is preserved to this day, only with a little variation of dialect, in Wales, and Bretagne in France.

The Latin tongue, according to the same author, borrowed at least one thousand one hundred words from the Celtic ; which have no other disguise but the termination, as may be seen by the collection he has made of such words ‡. The Romans afterwards introduced a vast number of Greek words, especially philosophical and technical terms, into their language ; and greatly enriched and polished it by translating from the Greek,

* See Pezron's 'Antiquities of nations,' L. ii. C. 2, 3. L. iii. C. 1, 2, &c.

† That the Celtæ inhabited Gaul appears from Cæsar's account of them in the beginning of his Commentaries : *Qui eorum linguâ Celtæ, nostrâ Galli appellantur, [tertiam Galliæ partem incolunt.]*

‡ The Celtic words, which this ingenious Briton has produced, are more simple than the Greek and Latin words which he derives from them : Besides, the Greeks and Romans themselves confess they borrowed them of the Barbarians, and neither Plato nor Varro could give any account of their Etymology.

and forming the construction, &c. of their own tongue upon that model.

The Italian, Spanish, and French, are but corrupt dialects of the Latin ; with a mixture of Celtic, Teutonic, and other words used by the original inhabitants of those countries, or introduced by the northern barbarous nations that poured into the Roman empire, and all its provinces, like a torrent. Hence it is no wonder, that numberless words in the above languages are derived from the Latin : The Italian most resembles the common parent ; the Spanish is adulterated with a great number of Arabic words, but has a great analogy in the formation of verbs, &c. with the Latin ; and the French, by their modern orthography and pronunciation, have greatly obscured their Etymology, so that their language seems rather a spurious than a legitimate child of the Roman tongue.

The English has the greatest mixture of foreign words of any language either ancient or modern ; so that it requires a competent skill in a vast number of languages, in order to have a just idea of the Etymology of our tongue. The ground work of our language is the old Saxon ; which has been from time to time improved with exotic words and phrases, by the several revolutions which this island has undergone. Thus the wars and incursions, as well as the prior possession,
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of the ancient Britons, brought several Celtic or British words into our language; the Danish invasion introduced a mixture of the language of the Danes, which had a great affinity with the original Saxon; and the Norman conquest so far altered the genius of our language, as to make it appear like corrupt French, which indeed was the language of the court during the reign of the Norman kings. However, it purged itself by degrees; and a great number of Italian, Spanish, German, Flemish, and more modern French words, were incorporated into our language, by our intercourse with those nations, and acquaintance with their best authors. Besides these, we enriched our language with philosophical and technical terms, &c. from the Greek and Latin, and greatly improved it by translations of the best Classic authors; so that it abounds with Grecisms and Latinisms, and even Hebraisms, which last were transfused into our tongue by translating the Scriptures into English. Hence it appears, that our language is an elegant composition of Latin, Greek, Hebrew, Celtic or Welch, Italian, Spanish, French, and the various dialects of the Teutonic language.

By tracing the Etymology of several words both in our own and the French language, we shall find that most of our words which are of Latin origin are immediately derived
from

from the French *; and that the French in their turn borrowed many Latin words from their Italian neighbours, some of which seem to have entirely lost their original form. Thus *jour*, a day, was originally derived from the primitive word *dies*: for the Italian *giorno*, which signifies the same thing, was immediately derived from the adjective *diurnus*; and is pronounced almost as if it was written *diorno*, *di* being sounded as in the English words *odious*, *tedious* †: the French, softening the sound of the Italian *j* or *g* into their *j*, formed their *journée* and *jour*. From the former we derive the word *journey*, altering the original signification, and yet retaining it in *journal*; which is whimsical enough. In the same manner we use the French word *grape*, a bunch or cluster, to denote raisins; and apply the word *raisin* to dried grapes only, contrary to the original signification of the words.

It is very remarkable that the Hebrew word *pw* has undergone no change ‡, but that

* See Chap. VIII.

† It was written *jorno*, and probably *diorno*, by old Italian authors; but the moderns have discarded the *j* in the Italian language, and supplied its place with *gi*, which is a mark of the same sound.

‡ Vide Schickardi *Horologium Ebraeum*, p. 142. *Sola vox pw in omnibus linguis mansit invariata; quod mirum est et memorabile.*

of

of termination only, in any of the ancient or modern languages ; it being called *saccus* in Greek, *saccus* in Latin, *sack* in the Teutonic, *sacco* in Italian, *sac* in French, *sach* in Welch, and *sack* in English.

F I N I S.



of terminations only in any of the ancient or
modern languages; it being called common
in O. and in Latin, and in the Ten-
some, and in Italian, and in the
Welsh, and in the



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